SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT OF INDIA,

HOME DEPARTMENT.

NO. CCXCV.

HOME DEPARTMENT SERIAL NO. II.

REPORT

ON

PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1891.

Published by Authority.

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THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
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REPORT

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SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1891.

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PAPERS

REGARDING THE

PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1891.

MADRAS.

Extract from the Proceedings of the Government of Madras, Educational Department, Nos. 225—226 (Educational), dated the 14th March 1892.

READ the following paper:—

From H. B. GRIGG, Esq., M.A., C.I.E., Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras, No. B.B.-254, dated Madras, the 2nd March 1892.

I have the honour to submit the report of the Registrar of Books for 1891 containing his review and analysis of publications registered in the year under Act XXV of 1867.

2. There is a great fall in the number of registered publications, both under "Books and pamphlets" as well as under "Periodicals," chiefly under the former head. The decline during the last two years, as the following statements show, is not a matter for regret so far as the decline, which chiefly occurs under republications, is the result of the operation of the Amendment Act X of 1890 exempting from registration all reprints without alterations or additions. The following statements show the fluctuations in the registered publications during the last five years:—

Years.	Books and pamphlets.	Periodicals.	Total.
1887	823	220	1,043
1888	942	227	1,169
1889	1,138	228	1,366
1890	846	176	1,022
1891	627	157	784

Years.	Original works.	Republications.	Translations.	Total.
1887	490	531	22	1,043
1888	579	553	37	1,169
1889	749	546	71	1,366
1890	598	389	35	1,022
1891	580	148	56	784

3. It is satisfactory to observe that translations have to some extent gained in 1891 the position they held in 1889. There is reason to believe that, with the greater importance which the public examinations in the Presidency attach to the vernaculars and translation, publications of this kind will in a few years increase in numbers; but translations, generally speaking, are not appreciated, strange to say, except by persons who have some knowledge of the language from which the translation is made. Consequently the very spread of English should tend to increase the taste of the population for translations from that language.

4. The following statement shows the publications distributed according to the more important languages in which they have appeared. It will be observed that the decline appears mostly among indigenous and Sanscrit vernacular publications, but that the reverse is the case with English, English-Sanscrit and Anglo-Vernacular works. The largest

number of works has hitherto appeared under "Tamil," but during the year under review English works took the foremost place.

Years.	English.	Sanscrit.	Arabic.	Persian.	Tamil.	Telugu.	Malayalam.	Canarese.	Hindustani.	Uriya.
1	2	3	4	5	6	7	8	9	10	11
1887	237	30	10	6	332	143	95	67	33	...
1888	257	55	17	2	429	123	72	78	29	...
1889	263	95	3	9	413	211	74	72	58	1
1890	219	42	6	3	346	153	49	52	16	...
1891	240	35	2	2	200	120	42	34	16	...
Percentage of educational works to total publications.	25·8	2·9	0·0	100·0	15·0	15·8	19·6	32·3	68·8	...

Years.	English-Tamil.	English-Telegu.	English-Malayalam.	English-Canarese.	English-Hindustani.	Sanscrit-English.	Sanscrit-Tamil.	Sanscrit-Telugu.	Sanscrit-Malayalam.	Sanscrit-Canarese.
	12	13	14	15	16	17	18	19	20	21
1887	8	...	1	1	3	6	14	30	1	2
1888	7	2	...	1	1	...	7	47	...	1
1889	14	12	6	4	4	...	28	64	1	8
1890	11	5	1	1	...	2	28	45	3	4
1891	18	6	1	2	1	8	23	21	1	1
Percentage of educational works to total publications.	38·9	83·3	100·0	50·0	100·0	75·0	0·0	4·8	0·0	0·0

5. The following statement shows the classifications of publications according to subject:—

Art	7
Biography	4
Drama	19
Fiction	18
History	12
Language	89
Law	50
Medicine	18
Miscellaneous	143
Poetry	59
Philosophy	*Nil*
Politics	7
Religion	307
Science, Mathematical	16
Do., Natural	31
Travels and Voyages	4
TOTAL	784

Biography, history, and works of travel continue to be as few as ever. Religion forms the subject of the largest number of publications, while under poetry there are fewer publications this year than formerly. Novel-writing seems to be beginning to be appreciated by the educated Malayalees, but this species of literature can never become really popular until marriage is result of natural affinities and not of family convenience. In this connection it is noteworthy that it is in Malabar that the novel has been to some small extent appreciated, the part of India in which natural affinities seem to have greater influence on

marriage relations than in any other part of India. The following are works of importance :—

Examples for Carpentry Classes.
Snusha Vijaya, a drama in Sanscrit on the want of harmony in a Hindu household between mother-in-law and daughter-in-law.
Martanda Varma, a Malayalam novel.
Vridhi Vigraha Sangraha, a treatise on Sanscrit compounds.
Kavi Rahasya, a treatise on Sanscrit roots.
Kavi Prakasa, a treatise on Sanscrit prosody.
Steel's Manual of the Diseases of the Camel.
A Treatise on Diseases to which the Horse is liable.
Hindu Ayulveda, a medical work.
Law of Easements and Licenses, by R. B. Michell.
Who is the Proprietor of the Soil ?
Religion by the Light of the Ashtadhyayi.
Sindigdha Tatna Raddhantamu, on certain controversial points in religion.
Carnatic to Canaan, a book of travel.

ENCLOSURES.

From M. R. RY. V. KRISHNAMA CHARIAR, Registrar of Books, to the Director of Public Instruction,—No. 26, dated Madras, 13th February 1892.

I have the honour to submit the usual brief report, together with the prescribed statements, on the publications registered in the Madras Presidency under Act XXV of 1867 during the calendar year 1891.

2. The period under review may be characterised as one not of progressive increase but of fluctuations of a violent nature, showing a decrease of 238 in the number of publications registered when compared with the figure recorded for 1890. This, of course, is the result of a change in the law for the registration of books and the exclusion, under Act X of 1890, of all reprints or new editions published without any alterations or additions from the necessity of registration. The figures for the past two years, dividing the registered publications under two great heads, are given below :—

	1890.	1891.
Books and pamphlets	846	627
Periodicals	176	157
TOTAL	1,022	784

Looking closely into the fluctuations and the cause which has brought them about, it is doubtful whether the more important class of vernacular publications grouped above as books will, for a long period to come, be able to regain the ground it has lost under the Amending Act. The number of periodicals seems to have fluctuated but slightly, as almost all periodicals are technically classed as original publications, and are therefore little affected by the change in the law. During the past year five new periodicals were started and eight of the old were evidently discontinued, while in the case of the existing ones some of the numbers were not issued before the close of the year.

3. The publications registered may again be classified according to language under three other heads : *Original works*, *Republications*, and *Translations*.

Description of works.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province.	Books published in the Indian classical languages.	Books published in more than one language.	TOTAL.
Original works	203	278	22	77	580
Republications	35	87	17	9	148
Translations	2	50	...	4	56
TOTAL	240	415	39	90	784

These figures, compared with those for 1890, show an increasing activity in the publication of new works in English and in the Indian classical languages, though embodying

old ideas in new forms, and a considerable falling off in the number of purely vernacular publications and of bi-lingual combinations. It is interesting to note, however, an increase under the head of translations and adaptions in the vernacular languages of this Presidency, and it is to be hoped that the present rate of progress in this direction will be maintained in future years, not only as an important preliminary to fresh literary effort, but also as a means of promoting the diffusion among the people of useful knowledge derived from other languages and countries. The number of the so-called republications received during the year was necessarily much smaller than in the previous year, being about 60 per cent. less, and consisted of revised, improved, or annotated editions, and not *verbatim* reprints of school books and the like with which the quarterly catalogues can no longer be crowded.

4. The following remarks relate to the registered works reclassified according to their subject-matter, irrespective of language :—

Art.—Only 7 publications were produced under this head of art, three of which were on cookery, 2 on music, 1 on carpentry, and there was a manual of gymnastics and drill for the use of Tamil-speaking teachers and pupils. Of these, only 2 were in English, the first consisting of a set of examples for carpentry with thirty plates, and the other culinary jottings based on modern English and continental principles. The others were in Tamil, Telugu, and Malayalam, intended for schools and native families.

Biography.—The importance of this kind of literature is scarcely appreciated in this part of India, and hence the poverty of readable accounts of men who played a useful part in their own times. The account of the *Queen-Empress of India* and *Her Family* in English is apparently the last contribution to the Royal Jubilee literature compiled by the Christian Vernacular Education Society from various sources and abundantly illustrated. The poem on the life of a female devotee named *Sakku Bhai*, and an annotated edition of the account of *Bhojarajah*, both in Telugu, are not new works of any importance ; and the *Eminent Friends of Man*, containing short sketches of fifteen distinguished philanthropists of Europe, is likewise a compilation published with woodcuts.

Drama.—The dramatic literature of the year of report comprises but 19 works, and, with 3 exceptions, they are based on mythological incidents, and may be regarded as opera pieces or musical dramas peculiar to the native stage. A Sanscrit work in the Nagari character is based on the life and adventures of Nala and Damayanti, and how they were ill-treated with a vengeance by Kali. A new Sanscrit farce, in one act, appearing in this collection is noticeable as a social comedy got up, though not with the dramatic skill of the modern type, to expose and ridicule the annoyances to which the mother-in-law and the daughter-in-law are mutually subjected and the family jars created by their conduct in a Hindu household, and the whole concluding with the boast, as the title "Snusha Vijaya" implies, of the triumph of the daughter-in-law over the conservative and much-abused mother-in-law. The next is a Telugu drama based on the Sanscrit play "Nagananda Nataka" teaching mankind to be charitable and to benefit others.

Fiction.—As stated in the report for the last year, some literary aspirants in the Malayalam country are awakening to a sense of the importance of light literature under this head, and the result is a series of useful contributions to Malayalam prose literature. Induleka, noticed in my last report as a faithful picture of life in modern Malabar, appeared again during 1891 in an English dress, Mr. W. Dumergue, C.S., having helped to produce a readable idiomatic version of the novel on the European model. This was quickly followed by another work of fiction named *Martanda Varma*, in Malayalam, from the pen of a native graduate of the Trivandrum College. This fresh novel consists of 26 chapters, and the scene is in Trivandrum itself. The prose style seems often ambitious, and a few appropriate stanzas from old Malayalam poets head each chapter in imitation of some of Scott's novels. Next came the Arabian Tale of the *Sleeper Awakened*, which won the translation prize of the late Maharajah of Travancore, and a Malayalam version of Lamb's Tale of *Romeo and Juliet* by the same author, and both were published by the Madras School Book Society. In Telugu, *Vichitra Kadhamanjari* is apparently a new collection of amusing stories, fables, and anecdotes intended for the home reading of Telugu youths, and corresponds, in name at least, with the revised edition of *Vinodarasamanjari* in Tamil, consisting of stories and biographical and other essays, produced by a late pundit of the Presidency College as a model of prose style for the use of the Tamil-speaking people There appeared in English the *First to Cast a Stone*, a story based on some domestic troubles and distressing facts coming within the experience of the writer, and *Pulicutta*, which also bears the stamp of an original local tale for English readers. The year also

witnessed the publications of the first two numbers of a cheap series of English tales under the title of "Light Reading." The two tales extracted are "Azaline," and "The Beautiful Sisters," evidently extracts from some sensational novels of Reynolds' series; and it remains to be seen whether these cheap reprints would at all supplya nys pecimens of healthy literature in chaste English or would become an example of the abuse of the freedom of the press enjoyed under the British Government by the circulation of false and demoralising pictures of the so-called life and manners of Europeans to be found in Reynolds' and Dick's series of the penny dreadfuls, largely imported and sold in Madras for some years past.

History.—Like biography this head is meagrely represented, but the following non-educational works deserve mention, *viz.*, a brief history of *Kalahasti*, Zemindari, and *Etaiyapuram*, past and present, which are interesting as local histories and which give an idea of the turbulent times of the native chiefs of two or three generations ago; the Proceedings of the Maine Historical Society, containing four interesting papers on the history of the *Deluge* and *The Religious Tenets of the Gouda Dravidians* and their influence on the religious faith of the Aryan population, on the *Methods of Historical Research* and exposition, with special reference to the development of institutions, on *Egyptian Chronology* and its apparent discrepancies, and on the *Power of the Father in the Hindu and Roman Families*, and *Civilization, Ancient and Modern, compared*—a publication of the Christian Vernacular Education Society. Four others in this group were new school books of an elementary kind in English, Tamil and Telugu, two narrating the story of India up to the death of Auranzib, and the other two treating of the subsequent history of the British period in India, besides the Hindustani version of the same.

Language.—The bulk of the 89 works bearing on language were educational, and the trade in key-making, glossaries and guides, annotations, paraphrases and imitations of better books, seems to have been as active as ever in spite of the efforts of the University and the Educational Department to discourage cramming. As works of general interest, however, may be mentioned an Indian edition, with adaptations and additional notes, of Dr. Bain's *English Composition and Rhetoric;* Balm's *Companion to Robinson Crusoe*, introducing the young to this book of adventures with a series of reading exercises; *Vridhi Vigraha Sangraha*, on the structure and syntactical bearing of compound words in Sanscrit; *Kavi Rahasya*, a collection of Sanscrit roots having different meanings and different verbs, the meanings of which are alike, together with typical sentences quoted from popular authors to illustrate their idiomatic usage; an *English-Telugu Dictionary*, a moderately priced work of reference for schools in the Telugu country; the *Domestic's Manual*, a Tamil and English vocabulary for the use of servants under Europeans, and a *glossary* of technical and official terms used in the Canarese country; the first book of the *Tolkappiam*, a standard grammatical work in Tamil with a commentary; and the *Tamul Vilakkam*, a modern treatise on Tamil grammar with comment, embracing, besides orthography and etymology in the Nannúl, chapters on prosody, rhetoric and beauties of composition, and properties of things described by poets. Both these are important contributions to the printed literature of the Tamil country, though unfortunately few care to study such works with any care as a means of self-culture and of private research. Four standard Telugu lexicons in verse, with a supplement, also appeared bound in one volume during the year.

Law.—Besides the reprints of legislative enactments and High Court decrees and decisions with scanty notes and translations of the text and the Madras Law Journal, which is a new periodical, the following writers of note appeared during the year:—*The Law of Easements and Licenses* in India, by Mr. R. B. Michell, M.A., with a valuable commentary showing the differences between the English and Indian law, and a discussion on the subject of natural rights of owners of property; the *Pandects*, or a treatise on the Roman Law and its connection with modern civilization; a revised edition of the *Indian Contract Act* with Mr. Justice Shephard's commentary; Mr. Gribble's *Outlines of Medical Jurisprudence*, revised for Indian Criminal Courts, and another cheap hand-book on the same subject by a Native Surgeon; a new edition of *Manusmriti* with commentary in Sanscrit and Telugu; and the first complete editions of the Canarese, Marathi, and Guzerathi translations of the Indian Penal Code and the Revenue Manual for the use of village officers in Telugu.

Medicine.—The medical literature of the year is better represented than usual by works based both on the western and eastern systems, and the following are worthy of notice:—Dr. Sibthorpe's *Clinical Manual* for India; Dr. Steel's Manual of the *Diseases*

of the Camel and a similar treatise on the Diseases to which the Horse is liable; the Madras Medical Record, a new periodical, though different from the Journal of Indian Veterinary Science which has now ceased to exist; the abridged edition of the Hindu *Ayulveda*, or a hand-book of Hindu medicines; *Maternal Management of Infants*, or childhood in health and disease; the *Supposed and Real Causes of Diseases, Cholera and Bowel-complaints*, and the *Family Doctor*, all these four being in Tamil; three Telugu tracts on *Fever, their Causes and Cure*, on *Cholera and Bowel-complaints*, and *Vaidya Sastra* in a centum of Sanscrit stanzas with a Telugu explanation of each, and the Malayalam-Arabic work called *Vaidyasaram*, or the essence of the Unáni medical system, besides a reprint of a popular lecture on vaccination in English by Dr. Palni Audi.

Miscellaneous.—As usual, the works under this head were numerous, and consisted mostly of geographical class-books, atlases, maps in projection and outline with test questions, and vernacular copy books and educational and social reform tracts, but the following deserve notice:—*Opinions on Social Matters*, Part II, by the late Rajah Sir T. Madhava Rao, K.C.S.I.; Miss Keeley's Lessons on *Domestic Economy for English Girls' Schools; Pictures of English Home Life*, an illustrated book of the Christian Vernacular Education Society; a revised edition of Fowler's Discipline and Instruction and of the Madras Educational Calendar and Directory; the *Leisure Hour*, containing scraps of usual information about great men and their opinions; *Fun for All*, a collection of conundrums, enigmas, jokes and anecdotes; *Cavalry Training*, in English and Hindustani, a useful hand-book of games and exercises suited for the physical education of native boys; a controversial pamphlet in Tamil designed to disprove the assertion that the name Shánár or toddy-drawers, is derived from the Tamil Sanror, meaning high caste people of the Kshatria or the ruling class; a Telugu tract containing an exposition of the *Follies of Women and Remedies* for the same; and Volume IV of the *Maharani* magazine in Tamil for schools and families; and last of all a series of *New Year and Pongal Season Cards*, printed in colours after the model of English Christmas cards, with Telegu and Tamil mottoes and verses, intended to take the place of the usual gifts of sweetmeats, sugarcandy, fruits and other unhealthy presents at festive seasons in native families, and thus to sow the seeds of a social reform in Hindu homes where Tamil and Telugu are spoken.

Poetry.—The contributions to the poetical literature of the year were but 50 per cent. of the number recorded last year. Besides the usual collection of short pieces by young writers, there were received the *Andhra Raghuvamsa*, a metrical translation in Telugu of a part of Kalidasa's celebrated epic poem of the same name; *Karya Prakasa*, a standard treatise on the art of poetry in Sanscrit with Sanscrit commentary; a metrical version of Tennyson's *Locksley Hall* in Telugu under the title of *Kamuka Chintanamu* by a native graduate, which may be regarded as a contribution to the healthy series of short poems in which particular sentiments of the human mind, such as beauty, love, sorrow, courage are delineated, is so much wanted in the Telugu language as distinguished from the disjointed ethical poems called the Satakas or centum of verses; *Suka Sandesam*, a Sanscrit poem in which the parrot is represented as the messenger of the soul to God, with poetical descriptions composed in imitation of Kalidasa's "Cloud Messenger" and Védanta Desikar's "Hamsa Messenger;" *Bobbili Raju Kadha*, a popular ballad usually sung by street minstrels, narrating the brave deeds of the old Bobbili chiefs in the Northern Circars; *Dravida Vardhani*, containing in a serial form the Tamil sacred poetry of Tayumanavar; a poem on religious and moral duties of married men and those of ascetics, and a centum of new moral and instructive verses dedicated to Hindu girls and intended to teach them how to behave themselves at school and at home and towards their neighbours, and how to become useful as daughters, wives, mothers and friends; a Tamil lyric poem descriptive of rural life, the scene of which is laid in a native zemindari on the banks of a river in the Tamil country, being another new effort at metrical composition called *Pallu*, relating to life and scenery in the country; an annotated edition of the Tales of Vikramarka in Sanscrit verse ascribed to Vararuchi, with Telugu explanations; *Uttara Harichandra Kadha*, a retrospect in beautiful verse of the early life of King Harichandra and the rise of the old Solar race of kings; and *Nala Charitra Gatiya Mala*, in Malayalam, on the life and adventures of King Nala.

Politics.—The number of political tracts issued during 1891 compares favourably with that ever yet recorded in this Presidency, and such of them as are interesting are noted below:—A lecture by Lingam Lakshmaji Pundit of Vizagapatam on *Anglia Indian Regens* or England ruling India, and the blessings it has conferred on this country, with a discussion as to the wants and aspirations of the educated classes; *Ten Years of Native Rule*

in *Mysore* by a native graduate; a catechism on the origin and development of the *Mysore Representative Assembly* as presenting a model in the opinion of the National Congress party for the reform of the British Indian Government; the *Travancore Memorials* and counter-memorials about the larger employment of the Malayalis in the Government of that Native State; a lecture on the vexed question *Who is the Proprietor of the Soil?* in support of the old village system, which is considered to have been undermined by the present ryotwari system of land revenue and other radical changes, and defending the mirasi rights of the Indian village community; another pamphlet criticising the provisions of the new draft Bill relating to *Hindu Temple Endowments;* and a revised edition of Dr. Hunter's *England's Work in India*, all calculated more or less to propagate a democratic spirit or advocating reforms in the administrative machinery of the land.

Religion.—The largest number of publications registered during the year consists as usual of books, pamphlets, and leaflets under this heading, and those published by Missionary Societies are generally well written and neatly got up, often with excellent illustrations, while the bulk of the Hindu and Mussalman publications are, as a rule, ill-shaped and are printed in inferior paper without a variety of type, and are often edited without any index to help reference in the case of even important works. The preponderance of Hindu *religious* literature among the registered works of the year is still strongly marked, being represented by 192 works against 84 Christian, 17 Mahomedan, and 15 Theosophic and other works catalogued during the period under report. The orthodox Hindus seemed to have been as usual busy in publishing vedic, puranic, philosophic, devotional and other works in Sanscrit, with translations or expositions in Tamil and Telugu, with or without reference to the influence of foreign religion and religious thinkers. A lecture by Lingam Lakshmaji Pundit on "*Religion by the Light of the Ashtadhyayi*" of Panini, the great grammarian of India, was a solitary Hindu work in English received at the close of the year, but which had previously attracted some attention, both here and in England, as a suggestive publication showing the pundit's culture and spirit of original research so rare among the educated Hindus of the present day. Of the works which still appear in a serial form, a large number of parts of Valmiki's Ramayana, Volume III, appeared with comment or additional information, and though the editor died before this work could be finished, it is to be hoped that the last volume will be rapidly pushed on to completion; *Itihasa Manjari*, containing in Telugu and Tamil the substance of the principal puranas or sacred legends; the tenth book of *Sri Bhagavata* just commenced, with comment and purport of each stanza in the vernaculars; a new annotated edition of the first six chapters of the *Bhagavat Gita*, explained in Telugu by the light of *Sankara Bhashya*, and to be evidently followed by another volume or two; *Sri Maha Bharata, Santi Parvam, Nalayira Divya Prabhandha*, and the hymns of Vedanta Desika with comment hitherto unpublished; *Skandhapurana* in Tamil prose, *Kanchi Puranam* in Tamil verse; *Siva Bhakti Chandrika*, or the Moonlight of Devotion, in Sanscrit and Tamil, and *Hindu Matasara Sankshepa*, in Malayalam, are advancing by parts. The other complete, though smaller, works of Hindu orthodoxy were *Poushkar Agamam, Bhagavat Gita Yogasastra*, containing a solemn discussion on the nature of Godhead and the destiny of man, and other religious and philosophical thoughts, and *Vasishta Janaka Samvadamu*, a dialogue between a sage and a king on the Advaita system of religious philosophy. There appeared two other interesting tracts entitled *The Elephant Ride* and *The Car Festival*, conveying the symbolic meaning or recondite sense of the two important processions in Hindu temples—the former intended to teach man the way to govern his wild passions or arrogant pride, which is compared to the mad elephant, Vishnu being set forth as the wise rider of the elephant, and the latter indicating the way to salvation by human life, which is compared to a car being led not by the senses but by reason as the driver of the vehicle. *Stri Dharma Ratna Bhandagaramu*, treating of the qualities and duties of women, with a chapter on Hindu system of cookery in Sanscrit and Telugu, is intended for female readers and teachers. The more important of the Hindu religious tracts are—A Telugu version of *Sariraka Mimamsa*, on the nature of the supreme or first cause; *Mumuksha Lakshana Saram*, or the essential qualifications of a salvation-seeker, and *Kaivalyamrita Saram*, another publication of the same kind; *Abhaya Pradana Saram*, illustrating the efficacy of taking refuge at the feet of God and surrendering the soul as a ready plan of salvation; *Tha Para Unmai* in Tamil, or the truth about the present and future bliss as the title implies; *Chidambara Mahatmya Vachanam* in Tamil, and another tract in verse on mystery

connected with the structure of the temple at that place and the ceremony of consecration after recent repairs to the same; two prose tracts are in Tamil, called the last Testament of the author, stating his experiences of what he has seen in the world, and the other in Telugu or pure and chaste life often despised as a life of superstition, and explaining the significance and uses of certain religious practices of the Hindus; *Varnasrama Dharma Paripalini*, on the respective duties of the four castes; *Nagara Khandamu*, in Telugu, on the high descent of the goldsmith or artisan class from Visvakarma or the architect of gods; side by side with another work on the ceremonial law of the Komati class of the Vaisya caste; *Sandigdha Tatva Raddhantamu*, which is remarkable as a new work of the senior Rajah of Venkatagiri, suggesting a solution, as the title implies, of several questions and doubtful points of religion by stating the arguments on both sides on each question with the Rajah's conclusion in plain Telugu; and *Hindu Sabdartha Vicharam*, a Telugu prose tract inquiring into the origin of the term Hindu, or as to whether it is derived from Sanscrit. The Hindu revivalists did not appear to have published much; but the new editions of *Daksha Smriti* and *Asvalayana Pravara Khandamu* are useful, as they treat of the sacerdotal law of the Hindus on daily ceremonies, and of the stock or lineage of each Hindu family and the descent described at the marriage ceremonies; and side by side with these appeared the conservative tract treating of the prohibited degrees of marriage and the stock of Hindu families which can intermarry. A controversial pamphlet entitled the *Hindu Shastric Aspect of the Question of the Age of Consent*, besides a hand-book of Hinduism in Sanscrit, Tamil, and English for the use of schools, was also received during the year. A periodical publication in English, called the "Religious Reformer," was the only one published in the year on the theistic movement in this part of India, such as the Brahmo Samaj, or electic systems of religion. To Christian Missionaries belongs the credit of having brought out the Tamil commentary on the New Testament and an exposition of the articles of the Church of England, and the history and contents of the Christian Book of Common Prayer in Telugu, besides several present-day tracts abundantly illustrated. The only works of some importance to Muhammadans which appeared during the year were *Fatihus Samad*, a treatise on the religion and nature of God and about prophets and saints, written in the Mopla-Arabic dialect; *Umdatul Sibian*, on the principles of Islamism, with vernacular aids; *Asarul Arifin*, treating of theosophy in Hindustani. *Nassikatul Muminin Mala* may also be mentioned as a religious work of special interest to Labbai readers in Tamil.

Science.—Under the heading of "Mathematical Science" fewer school books appeared than usual and require no special mention, excepting Mr. Feast's new system of mental arithmetic for practical or oral teaching on the black-board and memo. of mental calculation, setting aside both pencil and slate. The record of the non-educational publications is but meagre, consisting of the *Vanika Ganitam*, or a ready reckoner for the use of Labbai or Tamil-speaking tradesmen of Mussalman descent in Southern India and in Singapore and Penang, with tables for reducing their rings to rupees, and *vice versâ*, and an *Ephemeris* in Telugu, Tamil and English, being a date-expositor from January 1870 to March 1892.

Science, Natural.—The works on Hindu astronomy and astrology, divination and horoscopy and answers to horory questions which continue to be published with unwonted activity have no noticeable feature in them. An English work on the *Hygiene of Water and Water-supplies*, most useful to sanitary and inspecting officers in towns and villages, *Natural History of Animals* in Malayalam, *Pictures and Stories of Birds* in Telugu, *The Wonderful House I Live in and how to take care of it*, being a description of the human body, *Burning Mountains, Earthquakes* and *Other Wonders of Nature*, and an introduction to Natural Philosophy, in Canarese, and a Tamil booklet on *Astronomy and Astrology*, with illustrations, are useful compilations.

Travels and Voyages.—Though vernacular works of *travel* in the European sense are rare, owing to little inclination among educated natives and less means to take long journeys or voyages to distant lands, not on religious pilgrimage, but for the purpose of seeing places of interest and taking down notes for the preparation of a readable account of their travels, yet this subject is better represented this year than in the past by four works, enlivened with racy descriptions and interesting observations, and affording pleasant reading and therefore worthy of special mention, *viz.*, *Narratives of Tours in India from 1886 to 1890*, by Mr. J. D. Rees, C.I.E., descriptive of the visits of the late Governor Lord Connemara to various districts in the Madras Presidency and to localities out of the pathway of the ordinary traveller; Colonel W. H. Hallett's travel from *Carnatic to Canaan* on his way home, in which the oft-told series of battle places and historic spots are invested

with renewed interest; a *Pictorial Tour Round India* by the Christian Vernacular Education Society, and *Young Folks' Book of Travel through Europe* by the editor of the *Maharani Magazine*, being an imaginary tour in Tamil verse-letters and with map-pictures of countries pointing out in striking-colours the national flag, seal, and postage stamp of each, the costumes and pastimes of its people, its cities and towns, buildings and bulwarks.

5. Of the total number of registered publications of the year, 170 may be classified as *educational* and the other 614 as *non-educational* works belonging to general literature. The works for which copyright was registered during 1891 were 240 in number, of which 238 were private publications and the remaining two were Government school books entered free of charge.

6. As to the effect of the new law abrogating the provision for the purchase of books delivered by printers, it is impossible to say whether any books or tracts objectionable or harmless in tone, or involving an infringement of copyright, have escaped registration; but it is not an easy matter to detect cases of non-delivery, especially when books or tracts are issued with false title pages, or with fictitious names of presses and printers, or without any traces for obtaining information about the real edition on which the Law Officers of Government can rely to conduct a prosecution.

7. The only other point remaining to be noticed is the reference library, so called because the books in it may not be taken away, but must be used within the premises of this office. This library, however, will be of little value to the public without a catalogue, alphabetically arranged according to subject-matter, in which each work is entered but once beginning with the word under which it is most likely to be looked for, with only a few particulars compressed in a single line in most cases. Though such a catalogue may be in appearance a rough alphabetical list of books, yet it possesses in reality the advantages of a classified catalogue without its embarrassment. The first part of this reference catalogue relating to the English publications of this office library has been printed and about 350 volumes have been strongly rebound, and if only the forms of the second part, dealing with the publications in the Indian classical and vernacular languages, can be expeditiously set up and struck off at the Government Press, to which the work was ordered to be entrusted, the complete catalogue will be shortly ready for the use of persons likely to frequent the library.

English Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	1	1	...	...	2	1	1	2
Biography	...	...	1	...	1	...	1	1
Drama	...	...	1	...	1	...	1	1
Fiction	2	...	2	1	5	...	5	5
History	6	1	...	...	7	2	5	7
Language	26	1	1	...	28	27	1	28
Law	28	6	1	1	36	...	36	36
Medicine	2	1	2	...	5	...	5	5
Miscellaneous	86	3	2	...	91	23	68	91
Poetry	3	...	...	...	3	3	...	3
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	5	...	...	...	5	...	5	5
Religion	21	...	25	...	46	...	46	46
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Science (Natural and other)	4	...	...	...	4	3	1	4
Travels and Voyages	2	1	...	...	3	...	3	3
Total	189	14	35	2	240	62	178	240

Tamil Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	2	...	...	...	2	1	1	2
Biography	1	...	...	...	1	...	1	1
Drama	2	...	2	...	4	...	4	4
Fiction	...	1	3	2	6	2	4	6
History	...	...	...	...	...	...	...	...
Language	7	3	2	...	12	10	2	12
Law	...	...	1	...	1	...	1	1
Medicine	4	...	...	2	6	...	6	6
Miscellaneous	17	1	...	...	18	6	12	18
Poetry	20	...	...	...	20	...	20	20
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	2	...	...	...	2	...	2	2
Religion	60	8	31	13	112	...	112	112
Science (Mathematical and Mechanical)	6	1	...	...	7	5	2	7
Science (Natural and other)	2	1	4	1	8	6	2	8
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	124	15	43	18	200	30	170	200

Telugu Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	1	1	...	...	2	...	2	2
Biography	2	...	...	...	2	...	2	2
Drama	5	3	1	...	9	...	9	9
Fiction	1	...	...	1	2	...	2	2
History	...	...	...	2	2	2	...	2
Language	8	...	2	...	10	9	1	10
Law	2	...	...	1	3	...	3	3
Medicine	2	...	...	3	5	...	5	5
Miscellaneous	6	...	1	2	9	4	5	9
Poetry	7	1	...	...	8	...	8	8
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	26	5	19	11	61	...	61	61
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
Science (Natural and other)	4	...	...	1	5	2	3	5
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	66	10	23	21	120	19	101	120

Malayalam Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	1	1	...	1	1
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	4	1	...	...	5	...	5	5
History	...	...	...	...	...	...	...	...
Language	4	...	2	...	6	6	...	6
Law	...	...	1	4	5	...	5	5
Medicine	1	1	...	...	2	...	2	2
Miscellaneous	1	...	...	1	2	1	1	2
Poetry	...	3	2	...	5	...	5	5
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	6	1	8	...	15	...	15	15
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	1	1	1	...	1
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	16	6	13	7	42	8	34	42

Canarese Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	1	1	...	2	...	2	2
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	1	1	...	4	4	...	4
Law	...	...	...	1	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	13	...	...	...	13	4	9	13
Poetry	1	1	1	...	3	2	1	3
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	1	4	...	7	...	7	7
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	1	2	...	1	4	1	3	4
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	19	6	7	2	34	11	23	34

Tulu Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	1	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	1	...	1

Marathi Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	1	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	1	2	...	2	2

Guzerathi Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	1	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Hindustani Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	2	...	...	1	3	3	...	3
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	6	...	...	...	6	6	...	6
Poetry	...	1	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	3	...	...	4	...	4	4
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	11	4	...	1	16	11	5	16

Persian Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	1	...	1
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	2	...	2

Arabic Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	1	...	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	1	...	...	2	...	2	2

Sanscrit Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	2	...	...	...	2	...	2	2
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	1	...	2	1	1	2
Law	...	...	1	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	5	2	1	...	8	...	8	8
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	3	3	12	...	18	...	18	18
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	2	...	2	...	4	...	4	4
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	12	6	17	...	35	1	34	35

Bi-lingual Latin and English Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

Bi-Lingual English and Tamil Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	3	...	...	...	3	...	3	3
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	6	...	...	...	6	...	6	6
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	11	...	...	...	11	1	10	11

Bi-Lingual English and Telugu Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	3	...	...	...	3	3	...	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science(Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	4	...	...	...	4	3	1	4

Bi-Lingual English and Canarese Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	...	1	1	...	1

Bi-Lingual English and Hindustani Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	1	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	...	1	...	1	1

Bi-Lingual English and Sanskrit Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	1	1	2

Bi-Lingual Tamil and English Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	5	...	...	1	6	5	1	6
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	5	1	...	1	7	6	1	7

Bi-Lingual Telugu and English Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	2	...	2

Bi-Lingual Malayalam and English Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

Bi-Lingual Canarese and English Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Bi-Lingual Canarese and Sanscrit Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	...	1	1	...	1	1

Bi-Lingual Hindustani and Persian Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	2	...	...	...	2	2	...	2
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	2	...	...	...	2	2	...	2

Bi Lingual Arabic and Hindustani Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	1	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	...	1	1

Bi-Lingual English and Sanscrit Publications.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	6	...	...	...	6	5	1	6
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	6	...	...	...	6	5	1	6

Bi-Lingual Sanscrit and Tamil Publications.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	19	2	2	...	23	...	23	23
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	19	2	2	...	23	...	23	23

Bi-Lingual Sanscrit and Telugu Publications.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	1	...	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	7	...	...	1	8	1	7	8
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	2	4	...	7	...	7	7
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	4	...	1	...	5	...	5	5
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	12	3	5	1	21	1	20	21

Bi-Lingual Sanscrit and Malayalam Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	1	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	...	1	1

Tri-Lingual English, Tamil and Telegu Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	1	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	1	...	1

Tri-Lingual Telegu, Tamil, and English Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tri-Lingual Sanscrit, Tamil, and English Publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	1	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	...	1	1

Order thereon, No. 225, dated 14th March 1892.

The review and analysis of publications registered in this Presidency under Act XXV of 1867 during the year 1891 will be forwarded to the Government of India.

(True extract.)

J. F. PRICE,

Chief Secretary to the Government of Madras.

Endorsed by the Government of Madras.

No. 226 (Educational), dated the 14th March 1892.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated 26th April 1875, and to Home Department Circular No. 19—1150, dated 13th June 1877.

BOMBAY.

From H. S. Barnes, Esq., Under-Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department, Simla,—No. 891, dated Bombay Castle, the 19th March 1892.

I am directed to forward herewith, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the Quarterly Catalogues for the year 1891, together with its accompaniments, prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 26th April 1875, and No. 1—456, dated 12th September 1882.

From G. M. Sathe, Esq., Registrar of Native Publications, Bombay, to the Under-Secretary to Government of Bombay, General Department,—No. 35, dated Bombay, 25th February 1892.

I have the honour to submit a brief review and analysis of the publications registered in the Quarterly Catalogues for the year 1891.

2. The total number of works catalogued during the year was 1,408 as against 2,044 registered in the year previous, showing a decrease of 636 publications. This decrease is attributable to the amendment of section 9 of Act XXV of 1867 by Act X of 1890, which exempts from registration a second or subsequent edition of a book in which no additions or alterations have been made and a copy of the first or some preceding edition of which has been registered. These 1,408 works may be divided into 912 books and 496 periodicals. Of the 912 books, 514 were original works in their first edition, 72 original works revised edition, 157 translations in their first edition, 4 translations revised, 80 republications that had not appeared in previous catalogues, 70 republications with notes in their first edition, and 15 republications with notes revised. Of the 496 periodicals, 439 were original works in their first edition, and 57 were republications with notes.

3. The 912 books may again be divided into 71 English, 1 Portuguese, 223 Marathi, 297 Guzerati, 28 Canarese, 22 Hindi, 25 Urdu, 2 Hindu-Sindi, 22 Arabic-Sindi, 2 Marwadi, 43 Sanscrit, 15 Persian, 3 Arabic, 1 Zend, and 157 polyglot works. The 496 periodicals included 66 English, 164 Marathi, 230 Guzerathi, 11 Canarese, 19 Sanscrit, and 6 Marathi and Sanscrit periodicals.

4. The details of each language as regards the number of works under each of the various headings, such as arts, biography, drama, etc., being given in the statements appended at the end of this report, the works deserving particular mention are noticed below in the order of languages and subjects.

English.

5. *Arts.*—The small work "A Syllabus of Practical Taxidermy," by J. A. Murray, F.S.A.L., F.S. Sc., etc., is a handbook highly useful to naturalists and sportsmen. "An Agricultural Primer," by J. B. Fuller, Commissioner of Settlements and Agriculture, Central Provinces, is a revised edition and is intended for use in the schools of those Provinces.

Law.—In this group the following deserve special mention :—The revised edition of "The Indian Limitation Act, 1877, as amended by subsequent Acts of the Legislative Council of India," by M. H. Starling, Barrister-at-Law ; "The Indian Railways Act, IX of 1890," with notes and references by L. P. Russell, Barrister-at-Law, and V. B. F. Bayley, Solicitor ; "The Acts of the Legislature in force in the Presidency of Bombay" with occasional notes and cross references, Volume XI, Part III, from Act X of 1889 to Bombay Act V of 1890, by H. M. Birdwood, C.S., Barrister-at-Law, and H. J. Parsons, C.S., Barrister-at-Law ; "The Bombay District Municipal Acts of 1873 and 1884," with notes and other information, by A. E. Cumming, City Magistrate, Karachi ; and "Examination Papers containing questions put to candidates for the High Court Vakils' and Subordinate Judges' Examination from 1869 to 1889, with their answers."

Medicine.—The only works under this head are "Pharmacographia Indica—A history of the principal drugs of vegetable origin met with in British India, Part IV," which is a joint work of W. Dymock, Brigade-Surgeon, retired, C. J. H. Warden, Surgeon-Major, Bengal Army, and Dr. Hooper, Quinologist to the Government of Madras ; and "The Practitioner's Vade Mecum, being a practical work on new Materia Medica, modern Therapeutics (physiological, medical, and clinical), and recent treatment of diseases met with in all branches of medical practice, including various other subjects connected with the practice of medicine," by Edalji Cáwasji Appu (Tukina), L.M. & S.

Miscellaneous.—Many works are classed under this head. The small tract, entitled "The Manuscript of Dante's Divina Commedia in the Library of the Bombay Branch of the Royal Asiatic Society," by W. R. Macdonell, M.A., is a short contribution showing of what great value the manuscript would be for settling the text of the Divina Commedia. "The Journal of the Bombay Branch of the Royal Asiatic Society, No. XLVIII, Volume XVIII, 1891, contains, as usual, papers on several important and interesting subjects, such as "Gleanings from the Shároraka Bháshya of Shankarácharya," by K. T. Telang, M.A., LL.B., C.I.E., furnishing some historical data ; "Notes on the Cabinet of Coins of the Bombay Branch of the Royal Asiatic Society," by O. Codrington, M.D., M.R.A.S., etc. Nos. 4 and 5 of Volume II of the "Journal of the Anthropological Society of Bombay" contain several contributions of great anthropological interest. "The Mammalian Game of British India," as described by its author, James A. Murray, F.S.A.L., F.S.Sc., etc., contains descriptions of every species known in India, their habitat or places where they are found, their habits and the seasons during which they breed, this last supplying all the necessary information to sportsmen in regard to "a close time." "Social Reform Series, No. 1," is a well-written essay, mentioning the causes of the failure of social reform among the Hindus and suggesting remedies, by a graduate of the Bombay University. Another graduate of the same University traces intellectual inactivity among the natives of India to political, physical, and social causes in a paper entitled "Our Intellectual Inactivity." "Our Scientific Wants in the Bombay Presidency," by Surgeon-Major K. R. Kirtikar, briefly treats the question of village sanitation in India and proposes the adoption and enforcement of sanitary measures by the people and the Government respectively. "A Letter from Thomas Atkins to Jack and his Friend on Service in India," etc., advocates long military service for India and the Colonies and simplicity in the system of attack on the enemy, condemning the reserve system. "Darkest India," by Commissioner Booth-Tucker of the Salvation Army, propounds a gigantic scheme to furnish the destitute in India with food, shelter and clothing, to provide them

with work, and to set them on their feet for making a fresh start in life. The scheme is founded on the great plan devised by "General" Booth of the Salvation Army in his "In Darkest England and the Way Out." "Adventures of Thomas Brown, a Griffin," relates the experiences and impressions of things and men received by a young civilian in the Bombay Presidency. It is a collection of contributions made many years ago to the *Bombay Gazette* and some other newspapers.

Politics.—The single work under this head, entitled "Letters to an Indian Rája from a Political Recluse," contains suggestions for the reformation and better administration of Native States. The work is a reprint, after revision, from the *Indian Spectator* newspaper, and contains an introduction written by Sir W. W. Hunter, passing a favourable opinion on the letters.

Religion.—"Natural Religion" is a collection of extracts from the works of eminent English authors, describing evidences of the existence and attributes of God exhibited in nature. The compiler has apparently had to go over a large range of authors, and has made the selections with much judiciousness. The book is very valuable and deserves careful study.

Science, Natural.—The single work under this heading is "A Catechism of Botany for Indian Students," by a medical graduate of the Bombay University, and is expected to render much assistance to students in this Presidency, as it gives Marathi names of the well-known Indian plants therein referred to.

Voyages and Travels.—"Looking-glass for my Poli-comedic Actors in Europe, being the personal history of an Indian's tour from Moscow to Birmingham—I. Journey homewards from London to Ceylon; II. Journey outwards from Bombay to Europe." In Part I, Dr. K. R. Viccaji, the author, gives an account of the persecution he is said to have met with on Nord-deutscher Lloyd Postdamfer *Sachsen* from his fellow-passengers, and in Part II the persecution he is alleged to have suffered at the hands of the Agents of "My White Giant of White-hall, Westminster, London," on his tour in 1890 from Moscow to Birmingham "for being suspected ever since 1881 of something akin to Fenian action or sentiment; suspected of reviling or criticising unfairly the administration of India."

Portuguese.

6. The single work in Portuguese, entitled "Instituicoes Portuguezas do Eduçãao-e-instrucção Noariente (Estudos Historico-Archæologicos)," Volume I, treats of the Portuguese educational and ecclesiastical institutions and religious orders in the East from the time of the Portuguese conquest in India down to the creation of the new Diocese of Daman, Archbishopric *ad honorem* of Cranganore.

Marathi.

7. *Arts.*—There are 8 works under this head, almost all of them being school books, namely, 1 on outline freehand drawing, 1 on the art of knitting, 2 on agriculture, 1 on gymnastics, 1 on music for young girls, I on wood engraving, and 1 on cookery. All these books are small manuals. "The First Book of Music for Young Girls" is intended to teach music by means of notation after the English fashion. For this improvement the public is indebted to His Highness the Gáikwád, under whose patronage the book was prepared and published. This book is intended for the girls' schools in the Baroda State, instruction therein being made a voluntary subject. "Wood Engraving" is another small tract. It teaches only the first principles of the art of engraving, and supplies to some extent a long-felt want. "Súpa Shástra," or the culinary art, is a collection of receipts for preparing purely vegetarian viands from rice, wheat, gram, etc.

Biography.—All the 10 biographical works registered this year deserve to be noticed at greater or less length. Of these, 4 sketch the outlines of the lives of celebrated characters of Maratha history, 3 are lives of persons of the present day, 2 record the biography of celebrated characters in European history, and 1 of a Hindu saint. Nine of these works are original, the remaining one being an annotated edition of an old work "Shiváji Vijaya," or the victories of Shiváji, is an historical account of the life and achievements of the founder of the Maratha Empire by an enthusiastic admirer of the hero, whom the author puts on the same pedestal as is occupied by the Hindu gods Ráma and Krishna. Shiváji is represented as an incarnation of God, and his exploits are related in an enthusiastic strain. The work is in "ovi" metre in imitation of Marathi legendary lore and possesses much literary merit, its language being pure and its style

simple. Malhár Rámráv's "Lives of Sambháji and Rájárám" is an account of the reigns of Sambháji, the elder son and successer of Shiváji, and of his second son Rájárám, who succeeded Sambháji, being replete with details of the wars these two Maratha kings fought with the Mahomedan Emperor of Delhi and his viceroys in the Deccan in order to preserve the independence of the then rising Maratha power; these two biographies are said to belong to a set of biographical works of the seven kings of the Marátha kingdom from Shiváji I to Sháhu II written by Málhár Rámráv in A.D. 1810-11 by order of Pratáp Singh, the then Rája of Satara. Malhár Rámráv was a chitnavis or secretary to the Rájas of Satara, who had in his custody the State papers and was a hereditary servant of the Satara Court. Malhár's ancestors held high posts under the Marathas, and were closely acquainted with all the circumstances of the royal family, and hence the productions of Malhár ought to be trustworthy. These two biographies are edited with critical and explanatory notes by K. N. Sáne, B.A. "Peshváintil Dhámdhumichá Dekhává, athavá Sardár Parashurámbháu Patvardhan yánchen Prakaran," or the stirring activities of the Peshwa's rule, or the valorous achievements of the military commander Parashurámbháu Patvardhan, describes in vigorous and idiomatic language the exploits of Parashurámbháu, the Peshwa's general. He was the founder of the Patvardhan chiefs of the Southern Marathá Country. "Javánmarda Bráhmanbhái (I Gokhle Bápu)," or the Brave Bráhman Warrior Bapu Gokhle, is a brief life of Bápu Gokhle, a distinguished general of Peshwa Bájiráv II. He is described by the author as "our only general," and Bájiráv is severely censured for having proved the cause of the downfall of the Peshwa's rule. "Sadguna Manjari," or the Virtuous Girl, is a short biography of Avádábái Bhide, widowed daughter of Ráv Bahádur Vishnu Moreshvar Bhide of Poona, a pensioned Subordinate Judge. Avádábai was a studious, bright, and well-conducted girl, who as a student of the Female High School at Poona made rapid progress in her studies, earned first prizes at several school examinations and gave sanguine promise of becoming a well-educated young lady. The unfortunate widowed girl died at the early age of 18 while prosecuting her studies. The high opinion entertained about the deceased's attainments and good conduct by the Lady Superintendent of the High School and other teachers, as well as by her fellow-students, is recorded at the concluding pages of the biography. Of late several productions have been put forward by orthodox Hindu writers running down high education of women as leading, in their maudlin imagination, to laxities, licentiousness, and other vices. The present biography, a well attested work, of a young girl of respectable parentage, who moved in high life and was well known to numerous people, ought to silence these maligners of female education. "Nibandha Málákár Vishnu Shástri Chiplunkar yánchyá Charitráchen va Lekhánchen Sádhárán Svarup," or an Outline of the Life and Writings of Vishnu Shástri Chiplunkar, author of a series of essays, praises the late Vishnu Shástri Chiplunkar, B.A., for his private and public virtues and his writings in Marathi. He gave up his post in the Educational Department and set up on his own account. He started at Poona the New English School, the A'rya Bhushan Press, a press for printing pictures, a book-seller's shop, a monthly periodical for publishing old poems and historical works, the *Kesari* newspaper in Maráthi, the *Maratha* newspaper in English, and the Nibandha Málá, or a series of essays. His death at the early age of 32 was much regretted by the numerous admirers of his writings. "Tántya Bhil" is a short life of Tátya, the notorious dacoit Bhil leader, who for a long time committed dacoities, murder, and other crimes in Central India, successfully evading pursuit and arrest by the police. Some noble qualities are ascribed to Tátya, and his death by hanging is regretted. The tract is an extract from the *Kesari*, a Marathi newspaper. Of the two works on biography of Europeans, one is of Richard Cobden, the renowned English statesman of the nineteenth century, and the other is of Demosthenes, the eminent Greek orator, both by a University graduate. The biography of a religious character is that of Bhánudás, a devotee of Vithobá, the tutelary god of Pandharpur, and attributes some miracles to the saint; one of these is that the god appeared in person and talked to Bhánudás. The materials for the biography are taken from Mahipati's Bhaktavijaya," or the Triumph of Devotion.

Dramas.—Of the 18 works registered under this head, 3 are translations of adaptations of Shakspeare's Othello, King Richard III, and Twelfth Night or What You Will, 1 is a translation of the German author Lessing's "Treasure Trove," and 1 is based on some English drama, showing the deep loyalty of the subjects of a certain prince and the great magnanimity of the latter; 3 dramas are on social subjects, one condemns the jealousy of a wife or a husband, another runs down the frequent chewing of tobacco,

and the third denounces the performance of child-marriages by raising debts; 7 are on Hindu legendary subjects; 2 on historical subjects, one dramatising certain incidents in the life of Shiváji, and the other describing the vices of his son and successor Sambháji; and 1 is a political drama entitled "Vasundhará va Prithviráj Nátik," or the drama of Princess Vasundhará and King Prithviráj. This is an allegorical representation. It states that India got demoralized and was conquered by the Mahomedans. The Marathas effected her release from the foreign yoke and restored her to her pristine glory. Demoralization again overtook India. At this critical juncture, Britain, which had appeared on the scene in the garb of commerce, gradually secured kingly power and ultimately became the paramount ruler. Britain's rule is pronounced to be humane, just and impartial, excepting a few shortcomings, which she is advised to remove by conceding to the Indians the rights and privileges enjoyed by Englishmen at home.

Fiction.—Of the 27 works on fiction, the "Sadbodha Mandir," or Mansion of Good Advice, treats of children's education under an affectionate teacher, and illustrates the advantages of a discreet and kind tutor by telling a story of an educated lady who reclaimed, by gentle advice and judicious treatment, children who had been spoilt by the neglect of their mother. Vírasnushá Rádhábái," or the Heroic Daughter-in-law, describes the home-life of a well-regulated Maratha Bráhman family and the love which binds its different members for the general good. "Nihálkuvar," or a tale of that name, is a long story of an ambitious and scheming woman, who married a second husband during the absence of her first spouse in China, attempted to kill her first husband after his return from abroad, and, on her guilt being discovered, was at last sent to a lunatic asylum to repent of her crimes. The tale is well written and is said to be drawn out on the lines of a "well-known English tale." "Brihat Kathá Sagar, Bhág Tisárá," or the Large Ocean of Stories, Part III, is a free translation of a portion of Somadevabhatta's "Kathá Saritsagára" in Sanscrit composed at the end of the eleventh century. The other works of this group are short love or other tales of comparatively little importance.

History.—Of the 8 works under this head, 6 are school books of the usual type, the remaining 2 being of some interest. One of the latter, "Krishnáji Vináyák Sohoni's Chronicles of the Peshwas," being a history of that family from 1713 to 1818, edited with critical and explanatory notes, is the production of a subhedár or governor of a province under the last Peshwa, Bájiráv. He wrote this history at the request of a friend, apparently either at the end of the Peshwá's government or at the introduction of British rule. "Pársa va Pársi Dharma," or Persia and the Pársi Religion, does a useful service to the Marathi-speaking population by giving them a good description of their neighbours, the Pársis. The account, though brief, is intelligently written and is enriched with philological remarks.

Language.—"Shuddha Marathi Kosha," or a Dictionary of pure Marathi Words, is a small vocabulary useful particularly to readers of Marathi poetry and is the only best work in this class, other publications being mere school manuals.

Medicine.—Of the 5 medical works, 3 are compendiums of Hindu medicines for ordinary diseases, and 1 is "Information regarding Horse Diseases and the best Native remedies on them," which is a small tract, the original of which is said to have been found in a "scrap book" and utilized by the author in the preparation of the present work. The fifth work, "The Health of Children," is a handy tract on the nursing of children, prescribing easy remedies against their usual complaints. The book is a valuable present, particularly to young parents.

Miscellaneous.—There were 83 publications registered under this head. They comprise a large number of Hindu legendary stories in a curtailed or amplified form; Christian missionary tracts, either preaching Christianity directly or comdemning particular precepts of other religions; small tracts conveying moral instruction to children; a few moral tales; topographical descriptions of certain places; addresses delivered at public meetings, etc. The following works deserve particular notice:—"Hindu Social Reform" furnishes a brief account of the movements hitherto made by the Hindu social reformers for the encouragement of widow-marriage, discouragement of early marriages, removal of excommunication of persons visiting foreign countries, etc. "History Repeats Itself" points out that the same social, political, and religious phenomena have occurred in different countries under similar circumstances. "Physical Strength" is an enquiry into the causes of the Hindus having of late become weak in bodily strength, and advises them to improve their physique. "Our Old Condition, Old Institutes and their Binding,"

is a bird's-eye view of the ancient social, political, and religious condition of the Hindus. The last-mentioned four essays were read by four University graduates at the annual congregation of the Hindu Union Club, Bombay. "Food and Water" is a useful work explaining the constituents of the different articles of Indian food, and the necessity of pure food and pure water for the preservation of health. The work has earned a reward from the Dakshina Prize Committee. "Nitibodha" is an adaptation from Chambers' Moral Class Book and other English works of a similar nature. "Nitidarpana," or a Mirror of Morality, contains a few short *stris* illustrating some virtues by stories, particularly of great persons well known in this part of the country. The work is the production of a Maratha lady "Sansár Antahpuraparyatana" is an allegory asserting that the Indians lost their former grandeur by discord among themselves and indulgence in vice, and that they will be raised from their present wretched condition if concord and virtue are properly practised by them. "Abalonnatilekhamálá Lekha Dusará," or a series of works on the Amelioration of women, Book II, is a well-written work by a University graduate. It gives a definition of marriage, an account of progressive marital customs and usages, the objects of marriage and their relative importance.

Poetry.—The most noticeable works under this head are the "Powádás," or Historical Ballads of the Marathas, collected, arranged, and annotated by H. A. Acworth, C.S., and Shankar Tukáram Sháligrám; a collection of the songs in the Abhang metre by the brother, daughter, and disciple of Tukárám Báwá, a saint of Maháráshtra or the Deccan; and a poem, entitled "Krisna Kumari." The "Powadas" is a tolerably large compilation of the martial lays of the Marathas, divided into three parts. The first part treats of the Maratha kingsof the Hou se of Shivâji, the founder of the Maratha Empire; the second of the Peshwas and the third of the Maratha Sardars, among whom are to be found Scindia, Holkar, Gáikwád, and the Chiefs of the Southern Maratha Country. They are all chronologically arranged, and are accompanied by explanations or foot-notes in most places. The longest and the most important ballad in the collection is the one on the capture of the fort of Sinhgad, or the "Lion's Den," by Tánáji Málsure, one of Shiváji's trusted commanders. The book has undoubtedly been the means of rescuing some of the martial ballads of the Marathas given in it from oblivion, to which very likely they would have otherwise been consigned after a few years, and presenting a valuable gift to every lover of Maratha history. Mr. Acworth, in his English introduction to the work, places a high value on these ballads, which have been able to remind the Maratha peasantry of all denominations of the great deeds of their ancestors, and in a measure to preserve martial spirit in them to this day. "The collection of songs in the Abhang metre by Kánhoba the brother, Bhágubái the daughter, and Niloba the disciple, of Tukárám Bawa," is also a valuable compilation. Tukárám was a well-known Maratha saint and poet, who has composed many Abhang songs on devotion and the workship of God, morality, Vedántism, Puranic legends about the god Vishnu, etc. The songs given in the present collection from the pens of Tukárám's brother, daughter, and disciple are on the same subjects and are mostly addressed to Vithoba, the tutelary god of Pandharpur. "Krishná Kumári" is a well-written poem. Krishná was a girl of superb beauty, being the daughter of Bhim Singh, Rána of Udepur. Her hand was solicited in marriage by two princes, one of Jeypur and the other of Jodhpur, who made wars with Bhim Singh in turn as each was refused the hand of the maiden, and harassed the father very much. One of the suitors proposed that Krishná Kumári should be murdered by the father in order to remove the cause of contention. The latter accepted the proposal and the maiden was poisoned. The girl willingly drank the fatal cup in order to relieve her father from the distress caused by her existence and proved her great filial duty to him. The poem is very pathetic in parts.

Politics.—Of the 2 works under this head, 1 is a translation of the Guzerathi book, entitled "Hind and Britannia," that was published in 1885 and in which Indian patriotism is made to lament the dependent and depressed condition of Hind (India). The original Guzerathi work was noticed at some length in the annual report for the year of its publication. "Artháshástránchín Mulatatven," or Elements of Political Economy, is a valuable addition to Marathi literature. It is an adaptation of Mrs. Fawcett's work and is well written. Its author, Ganesh Janárdan A'gáshe, B.A., has earned for it a prize from the Dakshina Prize Committee.

Philosophy.—Three of the four publications under this head are parts of a single work which, after giving some advice on worldly life, explains the way to attain and secure the supreme good or emancipation of the soul from matter and its reunion

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with the Supreme Being according to the tenets of Vedántism. The fourth publication is also a small tract on Vedántism.

Science, Natural and other.—Seven of the 10 works in this class are school manuals, the remaining 3 alone being of general interest. "Sáyana Pánchángamatakhandana," or a refutation of the opinions by which the Hindu calendar is prepared on Sáyana system, supports the "Nirayana" method of preparing that calendar." "Aspects of the Skies," by Damodar Ganesh Kelkar, M.A., is a guide to the principal stars visible in Bombay in the course of a year, and is a good help to students of astronomy. It is prepared on the plan of Professor Proctor's "Half Hour with the Stars." "Atmosphere" is a collection of lectures delivered by a University graduate to the teachers of the primary schools under the control of the Poona Municipality, and published at the request of the teachers. It is also a valuable addition to scientific literature in Marathi, which is very limited.

Travels.—The single work is a brief description of the city of Baroda, the capital of His Highness the Gáikwad, and of some of the principal sights and items of interest to be seen in it.

Guzerathi.

8. The total number of Guzerathi publications of the year was 297.

Arts.—Under Arts there were 11 works registered. Of these, 2 are "Mechanical Engineers' Companions" by two different authors, both professional men, and are useful to persons desirous of preparing themselves for an examination in mechanical engineering, and even to those who are already in the profession; 1 is a work explaining the principles of photography, an art which has been so popular of late; 2 are works on agriculture, one of them being "First Principles of Agriculture by Professor Henry Tanner, F.C.S., translated into Guzerathi," published by the Education Department, and the other, entitled "Agriculture," Volume I, is published by Ganesh Govind Gokhale who was a State Engineer and Superintendent of Botanical Gardens, Experimental Farm, and Agricultural Class at Gondal in Kathiawar. This last book is pronounced by the Superintendent of the Khandesh Experimental Farm at Bhadgaon to be good enough to supply a long-felt want among the Guzerathi-reading public, and useful to the students preparing for the University examinations in agriculture. Two publications are harmonium guides; and one teaches how to play upon a concertina. "Bálá Songitamálá Pustak Pehelun" is the first book of music with notation intended for being taught in the girls' schools in the Baroda State, it being published with the sanction and under the patronage of His Highness the Gáikwád. There is one publication explaining the game of golf and the laws of the game.

Biography.—Of the 6 works registered under this head, 1 is "Life of Napoleon Bonaparte," based on Lockhart's life of the hero and other English and Marathi books on the subject; "Pegambar Asho Jarthoshtana Janamarano Ehvál" is the life of the Zoroastrian prophet Jarthoshta, the same being based on the information to be found in the Zend Avesta. The work is in its second edition, and contains some changes in and additions to the first edition. "Life of Párvati Kunwar" is an interesting little book written in Guzerathi verse. Párvati Kunwar was the wife of the late Ráo Sáheb Mahipatram Ruprám, C.I.E. She was an educated lady and, unlike most Hindu wives, is said to have encouraged her husband to visit England when he was sent there by Government to learn the art of teaching practised in England, to have boldly decided to go and live with her husband on his return when his caste had excommunicated him, and to have lent great assistance to her husband in furthering female education. The "Life of Hero Kalyándeva" describes the valiant deeds of a Rajput prince.

Drama.—There were 24 dramatic publications registered. They are of the usual type, some dramatizing legendary subjects and others exposing social evils, such as disproportionate marriages, incontinence in married life, which prove a very fertile source for imaginary writings. None of them deserve special notice.

Fiction.—Of the 27 publications entered under this head, 1 is a short love tale, 1 condemns the education of women, 1 condemns polygamy, 1 denounces marrying a second wife when there are already children by the first, 1 glorifies a chaste and dutiful wife who maintained her purity in spite of the misfortunes that temporarily befel her, 2 recommend perseverance in the performance of one's task and self-exertion, even when a competence has been left to him by his ancestors, 1 is a part of a new translation of the "Arabian Nights," 2 are small tales entertaining to Oriental readers, and 16 are

translations of English novels, there being in 1 case five parts of a single tale. Of all these, the last-mentioned, or translations of English works, are undoubtedly far superior to the rest, which are mostly simple tales having little claim to literary merit. "Guli Garib," or the tale of Poor Guli, is the longest tale in the lot, and is at the same time well rendered. Gulbánu was an educated and discreet Pársi girl, who married a University graduate and passed some years in humble but happy life. Unfortunately the husband died at an early age, leaving the young widow and three children in straitened circumstances. Having full faith in the goodness of God, the unfortunate girl braved the misfortune with exemplary resignation and fortitude. Even while under these crushing difficulties, Guli took great care for the education of her children. Guli's sons were fortunate in not only receiving a good education but also in gaining a name for themselves, each in his own line. "Kinnánán Bhog," or the Victim of Malice, is also a good translation of another English tale by a Pársi lady, Bai Rupánbái K. Dárásháji Tálcheriválá. The original tale is itself a piece of beautiful conception. A happy pair in English nobility were suddenly separated from each other by the husband's suspicion about the fidelity of his wife. The wife was, however, quite innocent, and had to live in misery for some time, but ultimately the husband's suspicion was proved by the instrumentality of their eldest son to be unfounded, and the man and wife were reconciled to each other and lived a happy life. "Vekfildano Dharmádhyaksha" is a translation of Goldsmith's "Vicar of Wakefield" and a valuable addition to Guzerathi literature. "Pirojá," or the Tale of Pirojá, is an adaptation of an English tale, entitled "The Day will Come." "Paknar Yáhudan," or the Chaste Jewess, is a translation of an English tale of the 13th century when Henry III ruled in England, and describes the great persecution to which the Jews were subjected by the Government and the people. Judith, the young and beautiful Jewess, and the wealth of her rich father, were coveted by some of the highest in the land, who mercilessly persecuted them; but the brave girl firmly withstood the cruel treatment, and at last succeeded in securing justice from the king. "Sáhas Sangraha," or Wild Daring, is a translation of "The Travels and Surprising Adventures of Baron Munchausen," the fictitious author of a book of travels filled with the most extravagant fictions. "Indian Náits," or Indian Nights, Part I, contains an adaptation to Indian life and manners of a few short tales written in English by "well-known authors." "Magrur Maria," or the Haughty Maria, is a short tale, being a translation of a portion of Hardy's "Group of Noble Dames," the *Graphic* Christmas Number, 1890.

History.—Of the 7 works, 6 are school manuals, 1 only carrying interest with it. "The Native State of Surat-Mándvi" is a brief history of the Mándvi Táluka of the Surat District, which up to A. D. 1848 formed a small Rajput State. The work is tolerably well written, and supplies some useful information.

Language.—Seven out of the 9 works registered under this head are mere school books. "Vividha Bola Ratnákara, Bhag II," or a collection of several works, Part II, gives detailed explanations of words and expressions used in the Jain religion or philosophy, affording much useful information about that religion. "Guzerathi Synonyms" is a valuable addition to Guzerathi literature, being useful to students in Guzerathi composition. Being the first of its kind the work is tolerably well done, though it is capable of much revision and amplification.

Miscellaneous.—Seventy-seven works were registered under this comprehensive head. There are to be found among them several numbers of copy-slips, works on Guzerathi book-keeping, record of superstitious legends about the quintan and quotedian fevers, tracts, conveying moral advice, pamphlets on the desirability of protecting the cow from being slaughtered for beef, Jain legends, Hindu legends, short stories of ready wit calculated to excite laughter and mirth, letter-writers, Hindu astrology, and many other subjects. Of this large number of publications, the following alone deserve particular mention:—"Guzerathi Cyclopedia," Volume I, is a collection of practical receipts and other useful information and is a praiseworthy attempt. The articles on different subjects are said to have been written by proficients in those subjects. "Tandarosti," or a Guide to Health, is written by a medical graduate of the Bombay University in a plain, popular style, and is a good gift to the Guzerathi-speaking public. "Mesmerism" is a small tract conveying instructions and hints to a beginner in the art of mesmerizing. There are two translations by two different translators of the lecture delivered by Dr. Pechey-Phipson, M.D., condemning child-marriages from a medical point of view. "Aryan Widow," Part I, strongly advocates the cause of widow-marriage, describing the miseries suffered by young Hindu widows. "Bhámini Bhushana," or the Ornament of the Womankind, Part III, contains advice from an orthodox Hindu gentleman to Hindu women on some of their social, moral, and

religious duties. A good deal of the advice is sound and judicious. "Pársi Prakásh," being a record of important events in the growth of the Parsi community in Western India, chronologically arranged from A. D. 1861 to the present date, Series II, Part I, is a number of the series that contains a mass of useful information collected from various sources, published and unpublished, and carefully and laboriously collated and compiled. "Jarthoshati Dharmani Motebari," or the importance of Zoroastrianism, is a collection of notices of Zoroaster and Zoroastrianism by eminent men of different nations, praising the prophet and his religion. In the work, entitled "Pársiomán Nitinun Dhoran," or the standard of morality among the Pársis, the author states that English education has Europeanized the Pársis so far as to change their ideas and notions, conforming them to Europeans in all matters, religion included, and desires a change in this course. Pársiomán ájkálni stri kelavnini khámio ane te sudharváni thodiek suchaná," or defects in the education of Pársi females and a few suggestions for their removal, holds that the present education has made the females irreligious, arrogant, extravagant, and averse to physical labour, and recommends that the education of Pársi boys and girls should not be similar, and that the education of girls should be such as would make them religious, virtuous, and an ornament to society. "Avastá tathá Pehalavi ketábomán janávarovishe maítun varnan ane teno bijá dharmamán malti ane lagti bábdo sáthno mukábalo," or a description of some animals mentioned in the Zendavasta and Pehelvi books compared with the descriptions to be met with in the works on other religions, mentions some animals, birds, fishes and reptiles, and is very interesting.

Poetry.—This is also a comprehensive head, under which are registered almost all kinds of subjects treated of in verse, the largest number being of religious poetry. There are a number of small tracts containing songs to be sung at the performance of certain dramas on the stage, Puranic legends, Jain prayers and legends, a few love tales, some tracts on Hindu morals, and a few books containing verses on miscellaneous subjects. With the exception of a few reprints of some of the works of certain old and popular Guzerathi poets, none of this large number deserve particular mention. The works of the old poets are annotated and are published under the patronage of His Highness the Gáikwád. These poets are Dayárám, Premánand, Girdhar, Vallabha, Bhálana, Nákar Mukunda, Virji, Haridás, Dwárkádás, Niránt, Bhoja, Bápusáheb Gáikwád, Bháu, Sámalbhat, Ratneshvara, and poetesses Diválibái and Rádhábái. One of the poets and one of the poetesses were Deccánis, while the rest were Guzerathis. A large number of the legends is from the Mahábharáta Purán, while some are from the Ramayana, and a few works are on Vedántism.

Politics.—Of the 2 works entered in this class, 1 is "Plato's Catechism Krito," or the Duties of a Citizen, and the "Life of Socrates," and is a valuable addition to the Guzerathi literature. The other work is a small tract, entitled "The System of the Government of India," containing a brief description of the area and population of the country, its political divisions, the constitution of the Government, and the details of the administration.

Philosophy.—Under this head there are four numbers of the Yogavásishtha Rámáyana, or the discourses of Vasistha addressed to Prince Ráma, which is published in parts, containing an exhortation, with illustrative narratives, on the best means of attaining true happiness.

Religion.—In this class 2 books are on Christianity, 1 on Jainism, 1 on Mahomedanism, and 1 entitled "Self-contradictions of the Bible," which tries to show by quotations from the Bible that Christianity, like other religions, is not altogether free from contradictions and inconsistencies.

Science, Natural.—"Jyotisha Vidyá," or the Astronomical Science, explains in simple and popular language the outlines of astronomy and some of the principles of physical geography, and is likely to popularise the study of this science. The remaining 7 publications are mere school books.

Travels and Voyages.—The single work under this head, entitled "Travels in India," Part I, appears to be a translation of a work describing a European gentleman's visit to India in 1864, and Part I contains a description of Bombay and surrounding places.

Hindi.

9. *Arts.*—The three works entered under this head are (1) "Martini-Henry Rifle and Carbine Firing Exercise and Target Practice, etc., 1891;" (2) "Cavalry Sword Exercise;" and (3) "Cavalry Lance Exercise." They are all translations of English works.

Miscellaneous.—Of the 4 works registered in this class, "Soldier's Friend" by Major Gupte, S. R., Commanding Officer, His Highness the Mahárája Holkar's 3rd Cavalry,

explains the duties, discipline, rules about dress, recruiting, etc., of the soldiers of the different branches of an army. Another, entitled "Indrajála Arthát Kautak Ratnávali, Bhág I," or Legerdemain, or a Collection of Wonders, Part I, is a compendium of several curious subjects. It contains receipts for making two pots move from their places and fight with each other, writing letters in different coloured inks, making a lime leap from its place, catching birds, creating scorpions, burnishing weapons, manufacturing pearls, preparing inks of different kinds, creating discord between friends, exorcising fiends, accomplishing desires, getting rid of appetite and thirst. It also gives prescriptions for cholera and a few other complaints; incantations for curing scorpion bite, hemiphlegia and some other complaints; for curing hydrophobia, for fascination and deception of the sight, for detecting thefts, for raising fiends in a burial or burning-ground, for discovering a treasure trove, for hearing at long distances, for removing barrenness in women, receipts for manufacturing saffron and musk, and diagrams of a mystical nature or astrological characters for the attainment of certain objects, and diverse other subjects. All this appears to be old trash to be palmed off on illiterate or ignorant persons by sharpers for obtaining money from their simple victims.

Poetry.—The 12 works entered under this head are mostly versified legends about Krishna and some other Hindu gods, not deserving particular notice.

Philosophy.—The single work in this class treats of Vedántism.

Brij.

10. *Poetry.*—All the 4 works are republications with meanings of difficult words occurring in them. Two are reprints of Tulsildás' Rámáyana, or the Achievements of King Ráma, one of Brajabilás, or Sports in Vraja or Gokul, also an old work, describing the achievements and doings of the god Krishna in Gokul and Mathura as related in the Bhagavata Puran, and one of Bhramaragita, an old work, giving a dialogue between the messenger sent by the god Krishna and the milkmaids of Gokul for consoling the latter for his absence.

Canarese.

11. *Biography.*—"Charitra Mále," No. I, Chaitanya, or a Series of Biographies; No. I, Life of Chaitanya. Chaitanya was born of humble parents in the year A.D. 1485, at Navadvipa, in Bengal. He studied Sanscrit and rose to fame as an eminent logician. He was also known for his great piety and devotion to God. Chaitanya preached ardent and unswerving devotion to Krishna, being an admirer of the Bhaktimárga, or the way to salvation through devotion.

Miscellaneous.—There are 2 translations—one of the brief plot of the drama of Othello, and the other of that of Two Gentlemen of Verona, both from Lamb's "Tales from Shakspeare." One translation gives the substance of the great Sanscrit epic the Mahábhárata. A translation of J. T. Fowler's "Discipline and Instruction" has been prepared and published for the use of the students in the Canarese Training College at Dharwar.

Urdu.

12. *Poetry.*—Under this head there is a work, entitled "Kuliyate Zafar," or the Book of Zafar, deriving much of its interest from its authorship. It contains praises of God and of His prophet Mahomed and detached verses on diverse other subjects, such as love, death, adversity, etc. The work is the production of Shirájudin Bahádurshá, the late ex-Emperor of Delhi.

Religion.—Under this head is a work called "Brahma-dharma," or the Brahmo Religion, inculcating the principles of Brahmoism or Indian Deism. It is a translation of Devendranáth Tagore's original work in Sanscrit by another royal personage, Shrimant Sháháji Pratáp Singh Maháráj Sátárkar.

Arabic-Sindi.

13. *Biography.*—There are 2 works under this head. One is the biography of Uder Lál, a great Hindu saint. He is said to have saved the Hindus from the persecution of the Mahomedan rulers by performing several miracles; and his birth is also believed to be a miraculous one. He is highly revered and the place of his death is much resorted to by the Hindus, especially on Chithichand holiday. The other biography is that of Rustam, the great Persian hero.

Politics.—The single work under this head is a translation of Mrs. Fawcett's "Elements of Political Economy," published by the Educational Department.

Religion.—The only publication registered under this head is "Amrita Ságara," or the Ocean of Nectar, which is a translation of the Gurumukhi book, enittled "Sukamani" or Peace of Mind, containing religious and moral precepts.

Sanscrit.

14. *Biography.*—"Shri Shankaradigvijayah," or the Life of Shankarácharya, with an entire commentary and extracts from another commentary, is the biography of a reviver of Hinduism and celebrated teacher of Vedánta philosophy. He is, according to tradition, believed to have flourished two thousand years ago. His learning and sanctity have been held in great repute, and some miracles are ascribed to him. He led an erratic life, and is said to have gained victories wherever he appeared. He is popularly believed to be an incarnation of the god Shiva, one of the Hindu triad, whose worship he enjoined. His biography is made up principally of a history of his controversial exploits. He is the reputed author of a large number of original works, principally on the Vedánta philosophy.

Language.—"Upanishadvákya Koshah," or a Concordance to the principal Upanishads and Bhagavadgitá, by Colonel G. A. Jacob, Bombay Staff Corps, is a work that must prove of great help to the student of philosophy, the philologist, and the lexicographer. The compilation of the work is said to have taken upwards of seven years, as the labour of revising the texts in the case of the Atharvana Upanishads was considerable. "Siddhánta Chandriká" is a large work on the aphorisms of Sanscrit grammar. It is a commentary on the Sarasvati Sutra by Rámachandra Sharmá. It is accompanied by two commentaries—one entitled Subodhini and another Tattavadipiká. "Rasagangádhara" is a learned work on rhetoric, defining and illustrating the various figures of speech and linguistic embellishments in Sanscrit poetry. The work is by Jagannáth Pandit, and is accompanied by a commentary by Nágesha Bhatta.

Poetry.—Most of the 18 works registered under this head are republications of old works with commentaries or foot-notes by present editors. "Haravijaya" relates the victories of Hara or the god Shiva, one of the Hindu triad. It is the production of Rájánaka Ratnákara with the commentary of Rájánaka Alaka. The author of this large work, consisting of 50 cantos, is said to be a resident of Kashmir, and lived in the latter part of the ninth century of the Christian era during the rule of King Avantivarmá. The author highly values the work, inasmuch as in speaking of it he says that a careful study of it will make any person a good poet. The present edition is a print of the Kashmir copy. Two other productions of this poet are said to be extant.

Philosophy.—The (Part I) Brahma Sutras of Shrimat Krishna Dvaipáyana contains the aphorisms of the Vedánta philosophy. It is also called Vedánta Sutra or Shároraka Sutra. It is accompanied by a Bháshya of Shankarácharya and its commentary by Anandadnyána. The "Brihadáranyakopanishad" is a long treatise on the science of Brahma or the Supreme Being regarded as impersonal, the Soul of the Universe from which all created things emanate and to which they return. It forms the last portion of the Shatapáthabráhmana, the legendary and liturgic dissertation annexed to the Vájasaneyi Samhitá or the white rescension of the Yajurveda. The present edition of the Upanishad is accompanied by the Bháshya of Shankarácharya and the commentary of Ánandadnyána.

Religion.—"Tirthaprabandha," or a Treatise on Holy Places, glorifies the Hindu sacred places in India. "Paryatana Mimánsa," or Discussion on Sojourn in Foreign Countries, is an important publication. In it Shankarácharya, or the presiding Sanyánsi at Dwárka, one of the four places at which a *math* or convent has been established by the original Shankarácharya, a highly revered reviver of Hinduism, tries to establish that no high caste Hindu going by sea on a journey to foreign lands need be excommunicated. "Rudrádhyáyah" is a prayer to and praise of the god Rudra, being an extract from the Apastamba Samhitá of the Yajurveda. The prayer is considered to be extremely sacred and to possess the greatest spiritual virtues. The present edition is accompanied by the commentaries of Sáyana, Mádhavácharya, and Bhatta Bháskara. "Sháktapramoda," or the Delight of the Sháktas or Worshippers of the Goddess Durga. The Sháktas form one of the three principal sects of the Hindus. Their tenets are contained in the Tantras or religious treatises teaching magical and mystical formularies for the worship of the deities for the attainment of superhuman powers. They are mostly in the form of a dialogue between Shiva and Durgá, who are the peculiar gods of the Tantrikas.

Persian.

15. *History.*—"Tárikh Guljhare Asafia," or a History of the Family of Nawáj Asafjáh, is an account of the first four Nizáms of the Hyderabad (Deccan) State and of the

noblemen, petty chiefs, and saints who were connected with them or lived in their times. The work was composed sixty years ago by the author, who was medical adviser of the then Nizám, Mir Nizám Ali Khán Bahádur. "Aksirat Tavárikh," or a Choice Work of History, is a brief account of the prophets from Adam downwards, and contains an account of the prophet Mahomed and his descendants.

Miscellaneous.—Under this head there is a pretty large work on Arabic alchemy, entitled "Muktásib" or Acquirements. "Khushro-va Shirin" is the well-known account of the love affair between Khushro, King of Persia, and Shirin, a beautiful girl with whom he fell in loveand whom he married. "Jufrul Jáme" gives formulæ for making charms and amulets.

Arabic.

16. *Miscellaneous.*—"Ijámul Ăvám," or a Guide to the People, treats of the unity of God, Mahomed being considered his true prophet, and attributes the longevity of the faithful in olden times to their leading a religious and moral life. The work also conveys advice to Mahomedans to devoutly worship God, accepting Mahomed as his prophet, and to lead a religious and moral life.

Zend.

17. *Religion.*—The only work published in this language is "Khordeh Avastá," or the Sacred Avastá, which is a small book of Zoroastrian prayers for the benefit of children, with instructions as to on what occasions they are to be said.

Hebrew.

18. *Religion.*—Two works only are published under this head—one is "Sefer Tehelin" or the Psalms, being the Psalms of David and a few other Jewish prayers, and "Seder Kole Tehánná ve Seder Viduya Gádol," or Voice of Humiliation and great Confession. This is a supplicatory prayer and confession of sins with the object of moving God to forgive them.

English and Marathi.

19. *Language.*—Of the 9 books which are mostly meanings of difficult words occurring in school books, "Introduction to Marathi Grammar" is a carefully written school manual. It is written by a Fellow of the Bombay University.

English and Guzerathi.

20. *Language.*—Most of the 7 books are meanings of difficult words in school manuals. None, however, require special mention. One is a "Dictionary, English and Guzerathi," Part X. This useful work, which is executed with much care and labour, has progressed as far as the letter S. There is also "A Pronouncing Pocket English and Guzerathi Dictionary," which is good in its own way.

Sanscrit and Marathi.

21. *Language.*—"Kávya Kalpaltá, vritti sahit, mulagrantháchen Marathi Bháshántar" is a Marathi translation of a work on prosody. This is a large work on Sanskrit prosody translated for the first time into Marathi, under instructions from His Highness Sayájiráv Maháráj, Gaikwád.

Medicine.—"Sártha Vágbhatta, don bhág," or a translation of the medical work entitled Vágbhatta, in two parts. The original production is an authoritative work on Hindu medicine held in much respect by the native practitioners. It has been translated into Marathi by G. K. Garde, L.M.&S., who has added an introduction giving a history of Hindu medicine and a life of Vágbhatta, the author, by whose name the work is known. "Vaidya Vinoda" is a work on Aryan or Hindu medicine by Shankara, a practitioner of it in the service of King Rám Singh. The translator has added some information about medical preparations from certain minerals and metals and about the medical qualities, of some drugs and eatables.

Sanscrit and Guzerathi.

22. *Arts.*—The single work under this head is entitled "Rájavallabha athavá Shilpa Shástra," or a Work dear to Kings, or a Book on Architecture. The work is written in Sanscrit verse by a Bráhman named Mandana under the patronage of Maháráná Kumbhakarna (Kumbho Ráno) of Udepur 467 years ago. It describes how to build houses,

palaces, castles and forts, to lay pleasure-gardens, sink wells, tanks, etc. The Sanscrit text is accompanied by its translation into Guzerathi, and also notes in Guzerathi in explanation of the text. There is a good mixture of astrological and superstitious items in this work, which is published under the patronage of His Highness the Gáikwád.

Philosophy.—" Yoga Prabhákara," or the light achieving union with Brahma through abstract meditation, is a Vedántic work. It consists of a short explanation of each *shloka* or verse of Pátanjala Yogadarshana or union with Brahma by abstract meditation by Pátanjala, and of each verse of the sixth chapter of the Bhagavadgitá, the well-known philosophical poem. " Pátanjala Yogadarshana " teaches the means by which the human soul may attain complete union with the Supreme Soul even in the body. The original Sanscrit text is accompanied by a free translation and a commentary in Sanscrit.

Sanscrit and English.

23. *Drama.*—" Málavikágnimitra " of Kálidás with the commentary of Kátayvema, edited with explanatory English notes, is a love intrigue between King Agnimitra of Mágadha and Málaviká, a girl belonging to the train of his queen Dhárinis's attendants, that concludes with the marriage of the king with Málaviká after his succeeding in conciliating his two queens, Dhárini and Irávati, who had at first strongly opposed the king's wishes in this matter.

Language.—" The Practical Sanscrit-English Dictionary," by the Principal, Fergusson College, Poona, will be very useful to those learning Sanscrit through the medium of English.

Fiction.—" Dashakumáracharita of Dandin, edited with critical and explanatory notes," Part II, describes the adventures of ten princes in a series of tales in prose (called by native authorities a " kávya " or poem).

Poetry.—The short but beautiful poem of Meghaduta, or the Cloud Messenger, by Kálidás, and the commentary of Mallinátha, is published with explanatory English notes and various readings.

Philosophy.—" Naishkarmyasiddhi of Sureshvaráchárya with the Chandriká of Dnyánottama," edited with notes and index by Colonel G. A. Jacob, is an argument against ritual and in favour of knowledge as a means of the enlargement of the soul or spirit from corporeal and individual existence, of its exemption from further migration and re-absorption into its source, the Divine Monad Brahma, the substratum and substance of universal being (Mukti). The " Eleven Atharvana Upanishads with Dipikas," edited with notes by the same gentleman, contains the following parts :—

I.—Krishna Upanishad, propounding unification of all things in the Hindu god Krishna as the supreme Brahma.

II.—Kalágnirudra Upanishad, promising deliverance from transmigration to those who have properly observed Tripundra or three vertical lines drawn on the forehead with Gopichandana or white clay.

III.—Vásudeva Upanishad, promising absorption into Vishnu of one who applies Urdhvapundra with Gopichandana, mentioning how it is to be applied by various classes of persons.

IV.—Gopichandana Upanishad, glorifying Gopichandana.

V.—Náráyana Upanishad, propounding emanation of all things from Náráyana.

VI.—Atmabodha Upanishad, being a comment on the fifth section of the Náráyana Upanishad.

VII.—Garuda Upanishad, a charm for the prevention of snake-bite.

VIII.—Mahá Upanishad, propounding the production of all things from Náráyana.

IX.—Varadatápaniya Upanishad, being a glorification of the god Ganapati as an incarnation of Brahma.

X.—Ásrama Upanishad, giving the definitions of the sixteen divisions of the four Ásramas, (1) Brahmachárin, (2) Grihastha, (3) Vánaprastha, (4) Parivrájaka.

XI.—Skanda Upanishad, teaching identity of the god Shiva and Vishnu as set forth in the 184th chapter of Harivansha.

Religion—" Hand-book to the Study of the Rigveda," by Peter Peterson, M.A., Part I, Introductory, contains Sáyana's preface to his commentary on the Rigveda and its translation into English and the commentary itself on the first three hymns (Mandala I, Anuváka I).

Canarese and Sanscrit.

24. *Miscellaneous.*—"Vidhavegala Mundana Anácháravu," or the unauthorised shaving of the Hindu widow's head, contains Sanscrit texts in support of the author's assertion that the custom of shaving the heads of widows has not the sanction of the Hindu Shástras, it being of modern origin. An appeal is made to the reformers to put down the cruel custom, and a reward of R500 is offered to the person who would produce texts from the Shástras written before the year 1450 of the Shálivâhan era (A. D. 1528) contradicting his position.

Religion.—"Ádivira Maheshvara Mulapithike," or the origin of the Mahesvara or Lingáyat sect, contains texts from various Sanscrit works relating to the legendary origin of the sect and prescribing the duties of its followers.

English and Zend.

25. *Language.*—"A Practical Grammar of the Avastá Language compared with Sanscrit, with a chapter on Syntax and a chapter on the Gáthá Dialect," is a valuable accession to the study of Zend. A systematic grammar of the language adapted to modern requirements was a desideratum, and the present publication is an attempt in that direction. Moreover, the study of Zend and Pahlavi having been lately added by the Bombay University to the list of second languages at the M.A. Examination, the publication will be found very useful. The author, Mr. Kávasji Edalji Kángá, Head Master, Mulla Feroze Madrissa, learnt the language in a class opened in Bombay in 1861 by Mr. K. R. Kámá, the Oriental scholar of European repute. Mr. Kángá has translated the Vendidád, the Yaçna, the Vispered and the Khordeh Avestá with grammatical and critical notes.

Guzerathi, English, and Pahlavi.

26. *Religion.*—"The Dinkard, the original Pahlavi text, the same transliterated in Zend characters, translation of the text in the Guzerathi and English languages, a commentary and a glossary of select terms," Volume VI. Dinkard is an old and somewhat mutilated work, edited and translated for the first time. It has an important connection with the study of the Zoroastrian scriptures. This work has been published under the patronage of the Sir Jamsetji Jijibhái Translation Fund.

English, Sanscrit, and Tamil.

27. *Philosophy.*—"Second Book of the Cosmic Psychological Spiritual Philosophy and Science of Communion with and Absorption in the Holy and Divine Infinite Spirit, or Sarvopadhasa, Sarvánubhava, Rájayoga, Brahma Gyána Anubhuti," is an explanation of the tenets of Vedántism and Yoga philosophy, theoretical and practical, showing the method by which the human soul is to hold communion or intercourse with the Infinite Spirit and thereby to become the very Infinite Spirit itself. The work is in English, with notes in Sanscrit and Tamil.

Periodicals.

28. *English.*—These may be divided into Political, such as the Quarterly Journal of the Poona Sárvajanik Sabha and the English Opinion on India; Antiquarian, as the Indian Antiquary and the Orientalist; Scientific, as the Journal of the Bombay Natural History Society and the Journal of the Anthropological Society of Bombay; Industrial, as the Indian Textile Journal; Educational, as the Bombay Educational Record and the Teacher; Religious, as the Bombay Diocesan Record; Theosophical, as the Pauses; and Moral, as the Temperance and Social Purity Advocate.

29. *Marathi.*—There were 22 periodicals in this language, which may be divided as follows:—Literary 6, Scientific 2, Agricultural 1, Musical 1, Biographical 1, Fiction and Drama 2, Medical 1, Educational 4, Instruction of ladies 1, and Publishing old poems 3.

30. *Guzerathi.*—The 26 periodicals of this language may be divided as follows:—Literary 13, Literary and Scientific 2, Scientific alone 1, Agricultural 1, Educational 3, Instruction of ladies 2, Jain religion 1, Reformation of particular Bráhman castes 2, Publishing fiction alone 1.

31. *Canarese.*—There is only one periodical, which is literary and scientific.

32. *Sanscrit and Marathi.*—One medical periodical.

33. *Sanscrit.*—There are two periodicals—one publishing old poems and detached verses, and the other reproducing works on the different branches of literature.

General Remarks.

34. The short analysis given in the foregoing paragraphs of the publications registered last year in the various languages and their combinations by twos, threes, etc., will show that there was considerable literary activity in the Bombay Presidency during the year under report. The character of the Marathi and Guzerathi literatures is, no doubt, gradually improving, and the improvement is partly due to progress in education and to a larger number of graduates taking an interest in the enrichment of the literatures of their mother-tongues. It may here be observed that, comparing the number of Marathi-speaking graduates with that of the Guzerathi-speaking ones, including Parsis, Mahomedans, and Hindus, who contributed last year to the growth of vernacular literature, it is found that the former is much larger than the latter The Hindu Union Club and the Guzerathi Dnyán Prasárak Mandali are doing much in their own ways to encourage vernacular literature by asking graduates and others to read addresses on various important subjects at their cold season and other periodical meetings. There appears to be, as it were, a constant rivalry between the Marathi and Guzerathi literatures as regards the number of productions, and the victory is one year on one side and another year on the other. In this connection it may be observed that Guzerathi literature is supported by three sections of the Guzerathi-speaking population—the Parsis, the Hindu-Guzerathis, and the Mahomedans—differing from one another in style, phraseology, and subject-matter of their compositions, so much so that the literary productions of one section are seldom used and often found fault with by another. The Hindu Guzerathi is fond of Sanscrit words and idiom, while the Parsi and Mahomedan Guzerathis have a predilection for a larger admixture of Persian and Urdu words and idioms. The Hindu Guzerathi has the whole store of Sanscrit literature at his command, while his Parsi and Mahomedan brethren, with limited classical literatures, have to indent upon the English literature, which, however, is open to both. The consequence of this divergence appears to be that each section has a literature of its own, and the total number of Guzerathi publications at times preponderates over that of the Marathi books. The volume and the nature of the publications in the Urdu, Canarese, Sindi, Hindi, Brij, and other languages plainly show that a wider spread of modern education is required among the communities speaking those languages, though it must be remembered that these communities may be reading books published in other presidencies. The backwardness of the Mahomedan community is borne witness to, not only by the poor figure of Urdu publications, but also by a very small minority of Mahomedan authors of Guzerathi books. Sindi is of two sorts, Arabic-Sindi and Hindu-Sindi, and the total of publications in both the branches together does not exceed 24 volumes. Of the classical languages Sanscrit is flourishing, and this success is partly owing to the old and rare works of the Ánandáshram, Bombay Sanscrit, Kávyamálá and Granth Ratnamála series published by Mr. Mahádev Chimnáji Apte, B.A., LL.B., the Bombay Government Educational Department, Mr. Jávji Dádáji, J.P., and Messrs. Gopál Náráyan & Co. respectively. Of the 15 purely Persian publications of the year under review, half the number are parts of "Habeeb-os-sear," or Life of Tamerlane, being the necessary portion assigned for the Second B. A. of the Bombay University for the year 1891, edited and published by Mr. Rahimtulla Mahomed Sayáni, M.A., LL.B.

35. The total number of publications under review has been classified into 1,025 original productions, 222 republications, and 161 translations. The unusually small number of republications, which has been accounted for in paragraph 2, has saved, no doubt, much time and labour; but it may be observed that this advantage has been obtained at the sacrifice of the principal means of knowing the popularity of certain old works and the extent to which they are read. Of the total works, 796 books were printed at Bombay in 59 presses, 381 printed in Guzerat at 24 presses, 206 in the Central and Southern Divisions at 37 presses, and 25 in Sind at 6 presses.

36. The number of works registered for copyright during the year under report was 409, of which 354 were private and 55 Government publications.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(1) *English.*								
Arts	5	...	...	...	5	2	3	5
Fiction	1	...	...	...	1	...	1	1
History	...	1	...	...	1	1	...	1
Language	3	...	...	1	4	3	1	4
Law	4	...	5	...	9	...	9	9
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	32	2	1	2	37	1	36	37
Poetry	1	...	1	...	2	1	1	2
Politics	1	...	...	...	1	...	1	1
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	4	1	1	...	6	6	...	6
Science (Natural and other)	1	...	...	...	1	1	...	1
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	55	4	9	3	71	15	56	71
(2) *Portuguese.*								
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(3) *Marathi.*								
Arts	5	1	...	2	8	2	6	8
Biography	9	...	1	...	10	...	10	10
Drama	11	3	...	4	18	...	18	18
Fiction	20	...	1	6	27	...	27	27
History	5	1	1	1	8	3	5	8
Language	5	5	...	...	10	9	1	10
Law	...	...	3	...	3	...	3	3
Medicine	5	...	...	...	5	...	5	5
Miscellaneous	53	6	3	21	83	1	82	83
Poetry	14	4	11	...	29	...	29	29
Politics	1	...	...	1	2	...	2	2
Philosophy (including Mental and Moral Science)	3	...	1	...	4	...	4	4
Science (Mathematical and Mechanical)	3	2	...	...	5	5	...	5
Science (Natural and other)	7	2	...	1	10	7	3	10
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	142	24	21	36	223	27	196	223
(4) *Guzerathi.*								
Arts	8	1	...	2	11	1	10	11
Biography	5	1	...	...	6	...	6	6
Drama	22	1	...	1	24	...	24	24
Fiction	16	...	...	11	27	...	27	27
History	1	4	...	2	7	4	3	7
Language	7	1	...	1	9	7	2	9
Law	4	...	2	...	6	...	6	6
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	54	9	2	12	77	16	61	77
Poetry	70	1	31	1	103	...	103	103
Politics	1	...	...	1	2	...	2	2
Philosophy (including Mental and Moral Science)	1	...	1	5	7	...	7	7
Religion	1	...	1	3	5	...	5	5
Science (Mathametical and Mechanical)	...	1	...	...	1	1	...	1
Science (Natural and other)	3	4	...	1	8	7	1	8
Voyages and Travels	...	...	...	1	1	...	1	1
TOTAL	196	23	37	41	297	36	261	297
(5) *Hindi.*								
Arts	...	...	...	3	3	...	3	3
Language	...	2	...	...	2	2	...	2
Miscellaneous	2	1	...	1	4	...	4	4
Poetry	8	...	4	...	12	...	12	12
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
TOTAL	11	3	4	4	22	2	20	22

F 2

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
(6) *Brij.*								
Fiction	...	...	1	...	1	...	1	1
Poetry	...	...	4	...	4	...	4	4
TOTAL	...	...	5	...	5	...	5	5
(7) *Marvadi.*								
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	1	...	1	...	1	1
TOTAL	1	...	1	...	2	...	2	2
(8) *Canarese.*								
Biography	1	...	...	...	1	...	1	1
History	1	...	...	...	1	1	...	1
Language	6	3	...	...	9	8	1	9
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	4	5	1	4	5
Poetry	2	...	2	...	4	...	4	4
Science (Mathematical and Mechanical)	1	1	...	...	2	2	...	2
Science (Natural and other)	5	...	...	...	5	5	...	5
TOTAL	18	4	2	4	28	17	11	28
(9) *Urdu.*								
Drama	6	1	...	...	7	...	7	7
Fiction	...	...	2	...	2	...	2	2
History	...	...	...	1	1	1	...	1
Language	1	...	...	...	1	1	...	1
Miscellaneous	2	...	...	1	3	1	2	3
Poetry	7	...	2	...	9	...	9	9
Religion	1	...	...	1	2	...	2	2
TOTAL	17	1	4	3	25	3	22	25
(10) *Hindu-Sindi.*								
Language	1	...	...	...	1	1	...	1
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	2	...	...	...	2	1	1	2
(11) *Arabic-Sindi.*								
Biography	2	...	...	...	2	...	2	2
Drama	1	1	...	...	2	...	2	2
Fiction	...	...	...	1	1	...	1	1
Language	...	2	...	...	2	2	...	2
Miscellaneous	6	...	...	2	8	4	4	8
Poetry	2	1	1	...	4	1	3	4
Politics	...	...	...	1	1	...	1	1
Religion	...	...	...	1	1	...	1	1
Science (Natural and other)	1	...	...	...	1	1	...	1
TOTAL	12	4	1	5	22	8	14	22
(12) *Sanscrit.*								
Biography	...	...	1	...	1	...	1	1
Drama	...	...	1	...	1	...	1	1
Language	3	1	4	...	8	2	6	8
Poetry	3	...	15	...	18	...	18	18
Philosophy (including Mental and Moral Science)	...	...	3	...	3	...	3	3
Religion	2	...	10	...	12	...	12	12
TOTAL	8	1	34	...	43	2	41	43

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
(13) *Persian.*								
History	2	...	7	...	9	...	9	9
Miscellaneous	3	...	1	...	4	...	4	4
Poetry	1	...	1	...	2	...	2	2
TOTAL	6	...	9	...	15	...	15	15
(14) *Arabic.*								
Miscellaneous	...	...	1	...	1	...	1	1
Religion	1	...	...	1	2	...	2	2
TOTAL	1	...	1	1	3	...	3	3
(15) *Zend.*								
Religion	...	...	1	...	1	...	1	1
TOTAL	...	...	1	...	1	...	1	1
(16) *Hebrew.*								
Religion	1	...	1	...	2	...	2	2
TOTAL	1	...	1	...	2	...	2	2
(17) *English and Marathi.*								
Language	1	1	1	6	9	9	...	9
Poetry	...	...	1	...	1	1	...	1
TOTAL	1	1	2	6	10	10	...	10
(18) *English and Guzerathi*								
Language	5	1	...	1	7	5	2	7
TOTAL	5	1	...	1	7	5	2	7
(19) *Sanscrit and Marathi.*								
Language	1	...	1	1	3	2	1	3
Medicine	1	...	...	3	4	...	4	4
Miscellaneous	3	1	...	4	8	...	8	8
Poetry	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	16	1	17	...	17	17
Religion	1	...	...	2	3	...	3	3
TOTAL	6	1	17	12	36	2	34	36
(20) *Sanscrit and Guzerathi.*								
Arts	...	...	...	1	1	...	1	1
Language	1	...	...	...	1	1	...	1
Miscellaneous	4	...	...	5	9	...	9	9
Poetry	1	...	...	4	5	...	5	5
Philosophy (including Mental and Moral Science)	...	...	...	4	4	...	4	4
Religion	...	...	1	9	10	...	10	10
TOTAL	6	...	1	23	30	1	29	30

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
(21) *Sanscrit and English.*								
Drama	...	...	1	...	1	...	1	1
Fiction	...	...	3	...	3	...	3	3
Language	2	1	1	...	4	3	1	4
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	2	...	2	...	2	2
Philosophy (including Mental and Moral Science)	...	...	2	...	2	...	2	2
Religion	...	...	...	1	1	...	1	1
TOTAL	3	1	9	1	14	3	11	14
(22) *Marathi and Guzerathi.*								
Language	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(23) *Marathi and Hindi.*								
Poetry	...	...	1	...	1	...	1	1
TOTAL	...	...	1	...	1	...	1	1
(24) *Guzerathi and Hindi.*								
Poetry	1	...	1	...	2	...	2	2
TOTAL	1	...	1	...	2	...	2	2
(25) *Sanscrit and Hindi.*								
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	...	...	2	2	...	2	2
Poetry	...	...	1	6	7	...	7	7
Philosophy (including Mental and Moral Science)	...	...	...	3	3	...	3	3
Religion	...	...	...	1	1	...	1	1
TOTAL	...	...	1	13	14	...	41	14
(26) *Magadhi and Guzerathi.*								
Poetry	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	1	...	1	...	1	1
Religion	1	...	...	1	2	...	2	2
TOTAL	1	...	1	2	4	...	4	4
(27) *Guzerathi and Zend.*								
Religion	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(28) *Canarese and Marathi.*								
Language	1	...	...	...	1	1	...	1
TOTAL	1	...	...	...	1	1	...	1

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
(29) *Canarese and Sanscrit.*								
Miscellaneous	1	...	...	...	1	...	1	1
Religion	...	...	...	1	1	...	1	1
Total	1	...	...	1	2	...	2	2
(30) *Hindi and Marvadi.*								
Miscellaneous	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(31) *Sanscrit and Brij.*								
Religion	...	...	1	...	1	...	1	1
Total	...	...	1	...	1	...	1	1
(32) *Prakrit and Sanscrit.*								
Poetry	...	...	1	...	1	...	1	1
Total	...	...	1	...	1	...	1	1
(33) *Hebrew and Marathi.*								
Religion	...	...	...	2	2	...	2	2
Total	...	...	...	2	2	...	2	2
(34) *English and Zend.*								
Language	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(35) *Hindi and Urdu.*								
Poetry	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(36) *English and Korkus.*								
Language	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(37) *English and Urdu.*								
Language	...	1	...	...	1	1	...	1
Total	...	1	...	...	1	1	...	1
(38) *English and Persian.*								
Language	5	3	...	...	8	8	...	8
Total	5	3	...	...	8	8	...	

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
(39) *English and Arabic.*								
Religion	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(40) *English, Marathi, and Guzerathi.*								
Language	1	...	...	1	2	2	...	2
Total	1	...	...	1	2	2	...	2
(41) *Guzerathi, Urdu, and Hindi.*								
Arts	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Total	2	...	...	...	2	...	2	2
(42) *English, Sanscrit, and Guzerathi.*								
Language	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(43) *Hindi, Sanscrit, and English.*								
Miscellaneous	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(44) *Guzerathi, English, and Pahlavi.*								
Religion	...	...	...	1	1	...	1	1
Total	...	...	...	1	1	...	1	1
(45) *Magadhi, Sanscrit, and Guzerathi.*								
Poetry	...	...	...	1	1	...	1	1
Total	...	...	...	1	1	...	1	1
(46) *English, Sanscrit, and Tamil.*								
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(47) *English Periodicals.*								
Arts	7	...	...	...	7	...	7	7
Miscellaneous	53	...	6	...	59	...	59	59
Total	60	...	6	...	66	...	66	66

Subject.	Original works. First editions.	Original works. New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
(48) *Marathi Periodicals.*								
Arts	21	...	...	...	21	...	21	21
Biography	1	...	10	...	11	...	11	11
Drama	12	...	...	...	12	...	12	12
Medicine	11	...	...	...	11	...	11	11
Miscellaneous	87	...	...	...	87	...	87	87
Poetry	...	...	22	...	22	...	22	22
TOTAL	132	...	32	...	164	...	164	164
(49) *Guzerathi Periodicals.*								
Arts	10	...	...	...	10	...	10	10
Fiction	13	...	...	...	13	...	13	13
Miscellaneous	197	...	...	...	197	...	197	197
Philosophy (including Mental and Moral Science)	10	...	...	...	10	...	10	10
TOTAL	230	...	...	...	230	...	230	230
(50) *Canarese Periodicals.*								
Miscellaneous	11	...	...	...	11	...	11	11
TOTAL	11	...	...	...	11	...	11	11
(51) *Sanscrit Periodicals.*								
Miscellaneous	...	...	7	...	7	...	7	7
Poetry	...	...	12	...	12	...	12	12
TOTAL	...	...	19	...	19	...	19	19
(52) *Marathi and Sanscrit Periodicals.*								
Medicine	6	...	...	...	6	...	6	6
TOTAL	6	...	...	...	6	...	6	6
(53) *Total Books for the year.*								
Arts	19	2	...	8	29	5	24	29
Biography	17	1	2	...	20	...	20	20
Drama	40	6	2	5	53	...	53	53
Fiction	37	...	7	18	62	...	62	62
History	9	6	8	4	27	10	17	27
Language	47	21	7	11	86	67	19	86
Law	8	...	10	...	18	...	18	18
Medicine	12	...	...	4	16	...	16	16
Miscellaneous	166	19	8	54	247	24	223	247
Poetry	112	6	80	14	212	3	209	212
Politics	3	...	...	3	6	...	6	6
Philosophy (including Mental and Moral Science)	6	...	24	13	43	...	43	43
Religion	10	...	16	24	50	...	50	50
Science (Mathematical and Mechanical)	8	5	1	...	14	14	...	14
Science (Natural and other)	18	6	...	2	26	21	5	26
Voyages and Travels	2	...	...	1	3	...	3	3
TOTAL	514	72	165	161	912	144	768	912

Subjects.	Original works. First editions.	Original works. New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
(54) *Total Periodicals for the year.*								
Arts	38	...	...	...	38	...	38	38
Biography	1	...	10	...	11	...	11	11
Drama	12	...	...	...	12	...	12	12
Fiction	13	...	...	...	13	...	13	13
Medicine	17	...	...	...	17	...	17	17
Miscellaneous	348	...	13	...	361	...	361	361
Poetry	...	...	34	...	34	...	34	34
Philosophy (including Mental and Moral Science)	10	...	...	...	10	...	10	10
TOTAL	439	...	57	...	496	...	496	496
(55) *Total Books and Periodicals for the year.*								
Arts	57	2	...	8	67	5	62	67
Biography	18	1	12	...	31	...	31	31
Drama	52	6	2	5	65	...	65	65
Fiction	50	...	7	18	75	...	75	75
History	9	6	8	4	27	10	17	27
Language	47	21	7	11	86	67	19	86
Law	8	...	10	...	18	...	18	18
Medicine	29	...	...	4	33	...	33	33
Miscellaneous	514	19	21	54	608	24	584	608
Poetry	112	6	114	14	246	3	243	246
Politics	3	...	...	3	6	...	6	6
Philosophy (including Mental and Moral Science)	16	...	24	13	53	...	53	53
Religion	10	...	16	24	50	...	50	50
Science (Mathematical and Mechanical)	8	5	1	...	14	14	...	14
Science (Natural and other)	18	6	...	2	26	21	5	26
Voyages and Travels	2	...	...	1	3	...	3	3
TOTAL	953	72	222	161	1,408	144	1,264	1,408

G. M. SATHE,
Registrar of Native Publications.

BENGAL.

From W. MAUDE, Esq., Under-Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department,—No. 893, dated 28th March 1892.

In continuation of the letter from this Government, No. 696, dated the 3rd June last, I am directed to submit, for the information of the Government of India, the accompanying copy of a letter from the Director of Public Instruction, No. 1562, dated the 16th instant, giving cover to the Annual Report on the Bengal Library for the year 1891 and an analysis of books received, together with the usual statistical forms (Nos. I to IV) and the table of books.

From SIR A. CROFT, Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 1562, dated 16th March 1892.

I have the honour to submit the report on the Bengal Library for 1891, which I have this day received from the Librarian. The report will be found of great interest. It is marked throughout by that erudition and culture which characterise all the writings of Pandit Hara Prasád Shástri.

REPORT ON THE BENGAL LIBRARY FOR 1891.

The number of publications received in the Bengal Library during the year 1891 is 2,177. Of these, 1,813 are original works, including periodicals, and 364 republications and translations. Of the original works, about 200 are books possessing more or less merit; the rest are keys, school-books, missionary leaflets, and street literature. The republications are generally of some value. They embrace almost all the various branches

of Sanscrit literature, as also the ancient vernacular literature of the various provinces composing the Lieutenant-Governorship of Bengal. A marked activity has of late years been perceptible in the publication of ancient works. Within the last five or six years the *Rig Veda*, the *Sáma Veda* and the Black *Yajur Veda*, the various *Upanishads*, a very large number of *Smriti Samhitás*, the *Rámáyaná*, the *Mahábhárata*, 14 out of 18 *Mahá Puráns*, as many *Upa Puráns*, several other *Puráns*, a very large number of original *Tantras*, a large number of works on Hindu medicine, many aphoristic works on the Hindu philosophical systems together with their commentaries, a large number of works of the Chaitanyaites, both in Sanscrit and Bengali, have been printed and published in the Lower Provinces of Bengal. The activity still continues. A critical analysis of the publications of the year is given below.

Art.—Three works only were published on music. Of these, two are designed to help people to learn music without a master. Of the two again *Banga Sangiter Prashnottar málá*, by Mahendra Lál Síl, gives much fuller information than ordinary works on music. It points out the distinction between vocal and instrumental music and dancing. Raja Sir Saurîndra Mohan Tagore's *Yantrakshetra Dípiká* has passed through a third and improved edition, with a large number of additional *gats* or tunes.

Biography.—The biographical literature is, as usual, rich and valuable. More or less elaborate accounts have been given by various writers of the following distinguished men and women, *viz.*, Miss Helen Gordon Leslie, who established a Flower Mission in Calcutta for the use of the sick in hospital, Babu Kailás Chandra Mitra, a Native Christian, who was a zealous missionary, Rám Krishna Paramhansa, the Empress Victoria, David Hare, Navín Chandra Ráy, Shiv Chandra De, Father Damien, Vilva Mangala, Sir Steuart Bayley, Rai Kristo Dás Pál Bahadur, Moulana Azad, Babu Jānakí Ballabh Sen of Rangpur, Prabodhánanda Sarasvatí, Narottam Dás, Aul Chand, Budha Dev, and the late lamented Pandit Ishvara Chandra Vidyáságara. Pandit Ishvara Chandra Vidyáságar's biography has been written by his brother, Shambhu Chandra Vidyáratna, who has been engaged in all the charitable and educational works of his brother and is a hearty supporter of all his reform movements. The work was published within seven weeks of the death of the distinguished Pandit, and it is a store-house of much interesting information about his life. It describes the early struggles of a great man in pursuit of knowledge, and also the insuperable difficulties in the way of an Indian reformer. The Pandit was greatly attached to his mother, and his filial affection has almost passed into a proverb. The Pandit's sympathy with the sufferings of others knew no bounds. His head, his heart, and his purse were always at the service of those who wanted them. The sufferings of young Hindu widows which he witnessed in his earlier years led him in his after-life to set on foot a movement for the re-marriage of Hindu widows, which will perpetuate his name and endear bis memory to the people of India. Not content with simply setting the movement on foot, or having the Widow Marriage Act passed, or writing books in favour of the project, he set an example by marrying his own son to a widow—an act which led to something like his excommunication from Hindu society. Babu Jànakí Ballabh Sen, whose biography has been written by Babu Rajaníkánta Bhattácháryya, is descended from Hararám, the Dewan of Mr. Goodlad, one of the Collectors who enjoyed the confidence of Warren Hastings. Hararám amassed a large fortune by practices which, though regarded as innocent in those days, would be considered the very height of oppression and tyranny in modern times. Babu Jànakí Ballabh is well known for his religious and charitable acts and for the care with which he manages his large property. The work has been written by a friend and dependant, and is not free from those defects which are the necessary accompaniment of the writings of such men. *Sádhu Jívan*, by Babu Harimohan Ghosál, contains accounts of Babus Navín Chandra Ráy and Shiv Chandra Dev, who are regarded as ornaments of the Brahmo Samaj. Babu Navín Chandra was for some time Registrar of the Punjab University, and was much respected by the people of that Province. Babu Shiv Chandra Dev was Deputy Magistrate. He lived long after his retirement, and devoted his whole energies to the furtherance of the cause of the Brahmo Samaj. *Amar Kirtti*, by Babu Jogendra Chandra Basu, contains the life of Father Damien, who died the year before last in Leper Island, where he had gone to preach the gospel to the leprous population from whom he caught the contagion.

The accounts of Vilva Mangala, Prabodhánanda Sarasvatí, and Narottam Dás are well known, but the accounts published this year differ from those of previous years, in that they are original works written by some of the best Vaishnava scholars of the present day after consulting a large number of books, both published and unpublished. One of these writers

is Babu Jagadishvar Gupta, Munsiff of Kushtia, who belongs to one of the oldest Vaishnava families of Srikhanda in Katwa, and whose ancestors were the constant companions of Chaitanya. Babu Jagadishvar Gupta has written an account not only of Vilva Mangala but of Chaitanya also, replete with valuable historical information, much of which has for its foundation traditions confined to Vaishnava families.

The life of Aul Chánd, by Pandit Bhuvan Mohan Nyáyaratna, is a remarkable production. Aul Chánd was the founder of a sect of Vaishnavism, of which the *Kartábhajás* of the present day form a branch. Aul Chánd ascended to heaven in the *Saka* year 1861, and left his rags with Rámsharan Pál of Ghospara, near Kanchrapara, one of the poorest of his disciples, who enjoyed the privilege of leading a householder's life. Rámsharan's family is the head of the *Kartábhajá* community in Bengal, and they worship Aul Chánd's rags up to the present day. On state occasions these are exhibited on rich cushions placed on ornamental bedsteads. Very little is known of the twenty-one other disciples of Aul Chánd, who is regarded as an incarnation of Chaitanya. The *Kartábhajá* community is at present composed of the lower orders of the people only, but at one time it included men of the higher castes also. About sixty years ago, however, the high-caste men denied the headship of Rámsharan's descendants, and set up various *Gurutyági dals* or Protestant groups under various leaders. One of these leaders, Babu Nava Kúmar Gupta, settled at Fariá Pukur in the northern part of Calcutta, and composed a larger number of Báu! songs, some of which have recently been published by his grandson. Nava Kúmar had a very large following among the middle-class people of Calcutta, An account of his life, which has been promised by the publisher of his songs, would be an interesting contribution to the history of modern Vaishnavism.

Assamese literature has been enriched this year by a biographical work entitled Jíban Adarsa, which gives short accounts of a number of leading men in Assam. The life of Sir Steuart Bayley is an appreciative account of the Bayley family, of Sir Steuart's early life, his career in the Civil Service, and his Lieutenant-Governorship of Bengal. The writer admires the tact and energy with which he ruled the vast population under his charge, and the thorough sympathy which he evinced with their thoughts and aspirations.

Drama.—Babu Girish Chandra Ghosh holds a very high place among the dramatists of Bengal. He has gradually given up writing mythological and historical dramas, and is now engaged in dealing with every-day life. His *Háránidhi* is an excellent production. It paints modern Bengali society as it is. The hero of the drama fails to pass the Entrance Examination by three marks and flies from home. He leads an adventurous life in the North-Western Provinces, and, being of a generous and affectionate nature, often falls into great scrapes. Providence, however, rescues him from his difficulties, and he is never tired of doing good to those who stand in need of his help. A curious combination of circumstances brings him back to his native city, where a rich and powerful zemindar wishes to oust his father-in-law from his property and heaps all sorts of indignities upon him. The hero in disguise takes note of everything and manages matters so well that the zemindar is at last compelled to marry his only daughter to the hero's brother-in-law. The characters of the hero's wife, his mother-in-law, his father-in-law, his brother-in-law, are vivid and life-like pictures of virtuous Bengali ladies and gentlemen. *Bisarjan*, by Babu Rabíndra Náth Tagore, is written with consummate art. In this work the Babu has dramatized the first few, that is, the best chapters of his well-known novel, the *Rájarshi*; but the plot of the drama is a great improvement upon that of the novel. A good man, Govinda Manikya, the Raja of Tipperah, is here exhibited as surrounded by enemies, open and secret, without his caring anything about them. The sight of blood had frightened one of his favourite little boys, and he prohibited animal sacrifices of all sorts in his kingdom. The priests raise the standard of rebellion, his brothers, his ministers, and even his queen joined the priests, and yet the king was inexorable. His generals put down the rebellion with promptitude, but it was found out at last that the goddess before whom the animals were to be sacrificed did not exist, and the king is reconciled to his queen and his family. The book is designed to prove the truth of Brahmoism as opposed to idolatry, aud the writer has attempted to show this with great cleverness. *Tájjab Byápár*, by Babu Amrita Lál Basu, the author of the beautiful commedietta *Bibáha Bibhrát*, paints a state of society in which the Bengali males in women's garments live in the zenana and the Bengali women go abroad to earn their livelihood. The work is a satire on the female emancipation movement, and the writer's keen perception of the ludicrous has enlivened the work with a number of extremely humorous scenes.

Lobhendra Gabendra, *Jagápáglá*, *Tátká Totká* and *Juju* are four satirical farces by Babu Ráj Krishna Ráy, who is regarded as the Lope de Vega of Bengal. The humour

of these works is often pointless. *Bidhabá Sankat* is a work designed to ridicule the Anglicising tendency of the age. The hero professes to be a great purist, hates everything that is native, lives in semi-European style, performs his father's obsequies in what he considers the most enlightened fashion by distributing alms to European Sanscrit scholars and not to pandits; but he is secretly so much attached to a widow of ill-fame that at her house he gives himself up to all sorts of licentiousness. He is a Brahmo and a friend of progress, and so he wants to marry a widowed sister-in-law of his to a Brahmo preacher. The widow flies to her father's, whence the hero wants to steal her away, but a maid-servant who was in the plot betrays him, and he is handed over to the police.

The agitation against the Age of Consent Act has produced some very pungent publications. Of these, *Ain Bibhrát*, in Bengali, written before the Act was passed, and *Profulla*, a novel in English, are works of some power. Both the writers are very much afraid of the evil consequences of the Act. Babu Nritya Gopál Ráy, a well-known Ayurvedic physician of Calcutta, has produced two Sanskrit dramas, namely, *Mádhab Sádhanam*. the story of Dhruba's devotion to Hari, and *Sápábasánam*, the story of the fall of Abhimanyu while fighting against seven great charioteers of Duryyodhan's army. The Sanscrit composition and the execution of the plot are praiseworthy.

Satya Saralá is the story of an educated man's love for the daughter of a Vaishnaví, to whom he cannot be united in marriage owing to his high social position. The girl dies of a broken heart, and Satyendra attends her funeral pyre and discourses on the existence of a future world. *Shántirám* is the story of an educated young man falling in love with a woman of ill-fame, from whose evil company his wife rescues him. *Tarubálá* has a similar plot; but the work is much better written and the details of the plot much better developed. *Anandamay Nátak* describes the wickedness of a favourite steward in whom the indulgent master has unbounded confidence. The master has an only son, whom the steward frightens away from his country and sends roaming over the wide world. He marries in a foreign land and gets children. But they are all upset in the river on their way home by the order of the steward. A fortunate combination of circumstances, however, brings them together at the house of Anandamay, who discovers the steward's wickedness and discharges him after making liberal provision for the support of his family and himself. *Jnánada bá Atma jnán* gives an account of a virtuous young widow devoting herself to the service of God and rising superior to all sorts of earthly temptation. *Jogesh* describes how the gambling propensities of a young child gradually lead to the ruin of his brother, mother, father, and the whole family, which possessed immense property and influence. The *Khyáls* are dramas in Marwari Hindi, something like operas, in which the lovers address to each other in songs. The language is very difficult. Four *Khyáls* were received during the year.

Chandra Prabhá is an exquisite little piece which teaches universal love. The *dramatis personæ* are the moon, the sky, the bee, the cloud, and the spirits of things of similar nature. The writer fancies that universal love will spread like the moonbeams and beautify everything under the sky.

Babu Pramathanáth Sarkár's translation of the *Abhijnána Sakuntalam* is a faithful rendering of the original, and reflects credit on the translator.

Fiction.—The works of fiction belong to two classes, namely, historical and social. The historical novels of the year embrace a much wider range of subjects than in previous years. They describe scenes of Alhambra, the Moorish palace at Cordova, in Spain; of Bagdad, the capital of the Khalifs during the first century of the Hijira era; of the indigo riots in Bengal in 1860-61; of the Court of Mahárájáh Ranjit Sinha, the Lion of the Panjab; of the great haunts of the thugs and dacoits in Bengal; of the predatory expeditions of Shivaji in the Western Ghât Mountains; of the early English rule in Bengal; and of the early struggles of the Mughals and Pathans for the empire of India. Besides the works which describe such a variety of scenes and subjects, two historical novels by Babu Chandicharan Sen, namely, *Dewan Gangágovinda Sinha* and *Mahárájáh Nandakumár*, have passed through a second edition. This indicates a growing taste for historical novels in these provinces. Some of them, however, deserve more than a passing notice. *Bhabáni Thákur*, by Babu Kálí Prasanna Chatterji, is a big work. It professes to give an account of the career of one of the native officers who helped Colonel Sleeman so materially in putting down the various gangs of dacoits that infested Bengal before the organization of the regular police about sixty years ago. The writer displays great knowledge of the scenes where the dacoits used to make their hiding-places, of the way they disposed of their ill-gotten wealth, and the terror they inspired in the hearts of the people.

He seems to be well versed in the legendary stories of the daring displayed by the dacoits and of the weird way of their life. *Dulin*, by Babu Manomohan Basu, the oldest and perhaps the most modest and unpretending of Bengali writers now living, gives an account of the Court of Ranjit Sinha, the Lion of the Punjab, and of the system of his administration, with all their strong and weak points. The vast empire seems to have been held together only by the iron will of the master. But the elements of strife and discord were so many and so various that the empire fell to pieces as soon as its great organizer was removed by the hand of death. The work records the career of the son of a fugitive chief of one of the various hill states suppressed by the generals of Ranjit, and especially by Guláb Sinha of Kashmir, who not only destroyed the ancient Kshatriya families that for centuries had ruled over these retired principalities, undisturbed by the struggles to which their more fortunate relations in the plains had succumbed long ago, but held possession of their states by striking terror into the people through his constant massacres. The fugitive Rájáh of Soudan was killed by the thugs, together with his wife and his faithful followers. The child of two years of age was picked up by Colonel Dowling of the British army, and reared up as his own son, as he was childless. The fair complexion, the high Aryan features, and the tall and manly appearance of the prince completely concealed his birth and parentage, and he passed everywhere for a European. He received his education in England and got a commission in the Indian army. But on the death of his adoptive father, who left all his property to him, the malice of the heirs of Colonel Dowling soon discovered the secret of his son's birth, and the prince was not only deprived of all his property but also of his office. In his chagrin he sought service under Ranjit, and the honesty, truthfulness, and moral courage which he had acquired by his English education enabled him to enjoy his master's confidence and to rise high in his favour. He is described as something like an oasis in the desert of dishonesty and corruption of the Lahore durbar. The work gives very interesting information about, and in fact concerns itself chiefly with, the wrecks of the small hill principalities suppressed by that durbar. In *Bidroha* Svarnakumárí Deví draws her materials from her favourite work, the "Annals of Rajasthan by Tod." *Udásín Pathiker Manerkathá* and *Bishád Sindhu*, Part III, are written in Mír Mosharruf Hosain's usual bold and attractive style. *Bishád Sindhu*, Part III, brings the novel on the early struggles of the Saracens to an end. The account given in it differs greatly from that given by authentic history; but the Bengal Mussalmans have moulded the early history of Islam in their own peculiar way by mixing much that is mythological and miraculous with it. The last scene describes Yezid as entering into a well, where he now burns in perpetual hell-fire.

Udásín Pathiker Manerkathá gives the causes of the indigo riots, describes the efforts of Government to suppress them by gentle and conciliatory means, and the effects on the native population produced by the durbar held by Sir Peter Grant at Pubna. The raiyats, who lived in constant dread of the planters, felt for the first time the majesty and grandeur of the British Raj, before which the planters sank into insignificance. The effects of the durbar, together with the establishment of a number of inferior courts of first instance, completely removed the causes that led to the riots. *Ahalyá*, by Babu Devendrakishor Achárya Chaudhuri, a scion of the Muktágáchhá family, is based on one of the most impressive and pathetic incidents of the history of the Great Mughals in India. Humayun, after his signal defeat at Cawnpore, plunged into the Ganges on horseback to escape with life. But the impetuous current separated the horse from him, and he was on the point of drowning when a *bhisti* threw his *pagri* at him and dragged him to the bank, not knowing, of course, that he was thereby saving the life of the Emperor of India. With a view to reward so great a benefactor, Humayun allowed him to sit with him on his throne for six hours, during which time the man granted a rich estate to his family. Babu Devendrakishor has improved upon this incident, and enlivened it with several others to make his work a readable one. *Alhambra* gives short stories in connection with the Moorish palace of that name in Spain. *Lílámayí* is the story of a beautiful girl who lived in a tent in the secluded valleys of the Konkan, and used to help the great Sivaji in obtaining his plunder. The author has linked with this story the story of a secret valley with immense hords of money, the secret of approaching which was known to three persons only. *Ferishta, or the Buckshot and Bullet*, is a tale in English of the Mutiny. A little daughter of an English captain was stolen away by the mutineers. She grew up in a grim and fort-like temple in the Bhil country, but was rescued after a great struggle by an English officer whom she married.

Of social novels the best is *Anátha Bálaka* by an anonymous writer. It describes the happy, easy-going thoughtlessness of a Bengali gentleman when he can earn more than is sufficient for the necessities of his simple life. He would spend all his income and more in feeding his relations, and in doing other good works, without ever thinking that he has a family of his own for whom he must make some provision. The book opens with the career of such a man. Suddenly he falls ill and dies. The family is ruined. One after another all the different members fall into abject penury. Two persons only survive—a widowed sister-in-law of the hero and his male child. They live in distress, but do not become dependent on others. The people in the neighbourhood persecute them, and deprive them of the little property they have. They bear all this without a murmur. They fear God and depend upon his providence. Gradually the boy grows up, passes his examinations with success, and becomes a pleader. He gets into practice and makes money; but he forgives those who persecuted him and his aunt, and is always active in doing them good. His aunt dies at Brindában, full of years and honour and the centre of affection of a large group of grandsons and grand-daughters.

The joint-family system is an ancient and time-honoured institution in the domestic and social economy of India. The preservation of a family depends chiefly on the selection of the wives of the various members composing it. There is not much danger of the dissolution of a family arising from the male members, as they are all bred up under the same ideas. It is the selection of the bride on which depends the well-being of a family. The elders of a family always take upon themselves the responsibility of choosing brides for the younger members. How the selfishness of one female member can destroy a joint-family is exemplified in the work entitled *Ajabálá*. The elder and the managing member of the family, who lives on the earnings of the younger brothers, is domineered over by his imperious wife. She oppresses and ill-treats the other female members, and when one of these thinks of removing herself to the place of business of her husband she poisons her. Her husband attempts to hush up the crime, but the doctor informs the police and the family is disgraced and dissolved. The palpable defects of the joint-family system under the altered circumstances of educated Indian life of the present day have led people to think of other systems of domestic economy, and *Sunítir Prem* is an attempt to create a new ideal of family with the wife as its central figure. *Kulinism*, or the system of keeping the daughters of the family at home, is one of the greatest aids to the conservation of the joint-family; but this also has led to much mischief at the present day, and *Peri* is a work which describes the sufferings of a girl married to a polygamous Kulin husband who rarely visits his wife. Peri however succeeds in inducing her husband to set up a separate family, and leaves her father's roof to live with her husband.

Besides historical and social novels there are other novels also. Two of these, *Sura Sundari* and *Bhrama*, are adaptations of the plots of Shakspeare's Macbeth and Othello. The authors have rejected much of the original story that they thought would not suit the taste of the Indian-reading public. *Bhrama*, by Babu Dhirendra Náth Pál, is the better work of the two. He has laid the scenes in the wilds of the Bhil country in Western India, and has enlivened them with the richness of Oriental fancy. In the place of the witches of Macbeth he has substituted a venerable old *rishi* and a charming little girl with her flute. She leads the Bhil army to victory in the attire of a young and handsome warrior, and charms them and inspires them with veneration by her songs as a nymph. When her flute is carried from hand to hand that is a call to arms. Under the direction of the *rishi*, who is a discarded prince and who uses her as an instrument of vengeance, she is active, energetic, and almost irresistible. She appears to enjoy a charmed existence. As soon as his wrongs are avenged, the weakness of human nature asserts itself, and she dies of a broken heart for the loss of one whom in the fulness of her heart she had already begun to love.

Of the stories of love and adventure, Babu Satish Chundra Basu's *Dasyuduhitá* deserves mention. It describes the career of Nimchánd, a dacoit who lives in the wildernesses of the Hooghly district. His cruelties knew no bounds, and woe to the victim who ever falls into his hands. But he has a charming little daughter to whom he is greatly attached, and she warns people of their danger. She saves many lives by her timely warnings, and at last falls in love and flies away from her grim father. The Hindus have for a long time enjoyed the privilege of writing novels in which Mussalman girls fell in love with Hindu warriors. The Mussalman writers are now writing of Hindu girls falling in love with Mussalman gentlemen and embracing Islam. The *Prem Darpan*, by Ajjamad Ali, is an instance of this.

Churi Juochari Jál O Khun is a detective story by Babu Priyanáth Mukharji. It reveals a page of the history of crime in Calcutta, and presents a picture of persons and things in this great city that is truly disgraceful. The monotony of disgusting scenes is relieved only by the character of the head of the family, who, Prospero like, not only pardons but takes to his bosom those who shrank from no crimes to deprive him of his property. *Binshati Shatábdi*, by Babu Trailokyanáth Sányal, who writes under the *non-de-plume* of Chiranjíb Sharmá, gives a forecast of what Hindu society will be a hundred years hence, in 1991 A,D. He thinks that the Russians will make a great struggle to enter India, but in vain. The most humorous part of the narrative is the description of a plague brought about by hard intellectual work without sufficient nourishment, in which the head will swell to an enormous size and cause immediate death, thereby sweeping away the educated proletariat, and relieving the Government of 1991 of the trouble of finding employment for them.

The Daughter of Pandarus is a weird story of a high-spirited young English woman, who helps a maniac with homicidal tendency to escape from his prison and comes with him to India, where he kills many natives in the wilds of Chota Nagpur. They are supposed to be killed by tigers. Fortune however removes her dangerous charge by death, and she returns home and marries.

History and Geography.—The historical literature of the year is poor. The majority of the few works published are genealogies of different sections of the Brahman and Kayastha communities of Bengal. The third volume of *Ancient India*, by Mr. R. C. Dutt, appeared during the course of the year. It is a careful digest of all that has been written by the school of which Sir Alexander Cunningham and Raja Rájendra Lála Mitra were representatives. Mr. Dutt gives full information in this chapter on law, manners, customs, architecture, literature, etc. His is perhaps the only work which gives a connected narrative of the period so far as the facts are known, and as such it is a welcome contribution to the history of India. Mr. Dutt knows what he is writing about, and has executed his work with care.

Suvarnagrámer Ithás, in Bengali, is another welcome contribution, which brings together all available information about the history of Suvarnagrám, which means the history of East Bengal proper, for a long period of time. The history of Isá Khán, one of the twelve Bhuinyas of Bengal in Akbar's time, and of his dynasty, is very interesting. Though Mussalmans, they treated their Hindu raiyats almost on equal terms with their Mussalman raiyats, and equally encouraged Sanscrit and Arabic learning.

Three histories of Manipur have been written during the year. The first is in Manipuri, by Babu Rasiklál Kundu, the Residency clerk of Manipur. It appears to be designed for educational purposes. *The Manipur War*, in English, by Babu Surendra Náth Mitra, gives a brief narrative of the late disturbances in Manipur. And *Mánipurer Itihás*, in Bengali, by an anonymous writer, is an elaborate eulogy on Tikendrajit from the beginning to the end. He thinks that the Senapati was the repository of every virtue befitting the royal race of which he was born. It was his heroism that saved the lives of several Englishmen at Kohima during the Naga rebellion, but the English never showed him the consideration he deserved. The writer completly exculpates the Senapati from any complicity in the massacre of 27th March 1891, and thinks that he has been very unjustly dealt with.

Indian History of our Own Times (Volume I), by Babu Satya Chandra Mukharji, gives a brief survey of the principal events of the first decade after the Mutiny. The writer has consulted the files of the leading newspapers of the day and the published reports of Government.

The first volume of the *Ain-i-Akbari* was translated by the late lamented Mr. Blochmann. It was well known that he had translated much more than was published, and a diligent search was made among his papers to trace the manuscripts of the translation, but in vain. The work was then entrusted to Colonel H. S Jarret, who has published the second volume. This volume contains a brief account of the revenue setlement, and gives much valuable information about the history of the various provinces and peoples and about the geography of the various places concerned. An alphabetical index of all the proper names has been appended to the work.

The *Tarikh-i-Firoz Sháhi*, by Shams-i-Shiraj Afif, as distinguished from a work of the same name by Zia-ul-Barani in the original Persian, has been completed under the editorship of Maulvi Vilayat Husain. The editor has given a complete index of the proper names in this work.

The Asiatic Society of Bengal has abandoned the publication of the *Riaz-us-Salatin*, or the Garden of Kings, after the publication of the fourth fasciculus. The four fasciculi bring the history of Bengal down to the British conquest, and contains much interesting information not known before. It is a recent work by Ghulami Husain Salim, an inhabitant of the Maldá district, who wrote about eighty years ago.

Language.—Pandit Chandra Mohan Tarkaratna, of the Bethune College, has published a neat and excellent volume of the *Amarkosha*, the most celebrated book of synonyms in Sanscrit. The work is accompanied by the commentaries of Raghunáth Chakravartí and by extracts from the commentaries of Ráy Mukut, Bharat, Nayanánandan, etc., with a complete alphabetical index.

The *Abhidhána Mugdhabodha*, a work on Sanscrit synonyms current in Orissa, has been published with an Uriya translation. It is written on the plan of the *Amarkosha* in verse.

Several schools of Sanscrit grammar are extant in Bengal, and different works on grammar have been studied for generations in different parts of the province. The same grammar is studied without change for centuries; and when a family of pandits migrate from one district to another, they always carry their own grammar along with them. In Central Bengal the Supadma Viyákarana is studied; in Navadvipa and its vicinity, Mugdhabodha; in East Bengal, Kátantra; in Midnapur and the borders of Orissa, Sarasvata; in some places in North Bengal, Pánini; and in Southern and Western Rárha, Samkshiptasára. The standard works of these various schools have already been published. The object of the various schools is to teach grammar in less time and by easier means than Pánini. But in the end the professors of different schools find that they cannot cope with the students of Pánini, and therefore they write supplementary treatises, commentaries, and commentaries on commentaries, to complete the information given in their standard works. Many of these supplementary treatises have been noticed in previous years. This year the Kátantra school has published *Kaláp Vyákaranam Chatushtaya Vritti*, while the Sampkshiptasára school has published an abridged treatise on Samkshiptasára, entitled *Laghu Samkshipatsár Vyákaranam*, and the *Sanahi Karchá*, or the chapter on *Sandhi* in an abridged and connected form.

The greatest work under this head is Yaska's *Nirukta*, with the commentaries of Deváraja Jajva and Durgácháryya, edited by the only Vedic scholar of Bengal, Pandit Satyavrata Sámashrami, published in the *Bibliotheca Indica* series. There was a very ancient work on Vedic synonyms in prose entitled the *Nighantu*. The *Nirukta* of Yáska is based on that work. It has three parts,—the *Naigama Kánda* and the *Nairukta Kánda*, on the derivation and meaning of ancient Vedic terms, and the *Daivata Kánda* which treats of the classification, powers, and attributes of gods. It is the last survival of a series of works on Vedic philology, such as that of Sákapúní, extracts from whose works are to be found in Sáyana's commentaries only. The *Nighantu* has been commented upon by Devarája Jajvá, whom the editor thinks to have been the disciple of Rámánuja who flourished during the thirteenth century in Southern India. Durgácháryya, the commentator of the *Nirukta*, came subsequently, but lived before Sáyana who quotes him The editor has compiled many valuable indices, and has also written a very learned preface in which he discusses the nature of the Vedas, their division, etc. The *Nirukta* is the only safe guide in Vedic philology, as it was compiled at a time when the Vedic language was not altogether obselete.

Barat's Pronouncing and Etymological Dictionary of the English and Bengali Languages has very nearly come to a close. There are columns for English and for Bengali words in each page. As the work draws to a close, the editor finds it more and more difficult to fill up his column of Bengali words, as the stock of these words has been exhausted long before the English, and he has to drag out the meanings of the few remaining Bengali words to enormous length to suit the exigencies of space. The new and improved edition of the *Shabda Kalpadruma* has advanced by fourteen parts.

Act X of 1890 has effected a considerable saving of space in the catalogues published under Act XXV of 1867 by excluding unimproved editions from them, and this saving is nowhere more perceptible than under the heading of language, in which a large number of new editions of school books used to be included. There has been very little saving in the case of keys, which are received in as large numbers as usual. They are, like the almanac, for the year only, as standard works for class reading vary almost every year. Several good school books have been published during the year. Of these, *Bhishma Charita*, by Babu Rájáni Kánta Gupta, *Pratham Niti Pustak* by Babu Chandra Náth

Basu, and *Suníti Sundarbha*, by Pandit Chandrodaya Vidyávinod, may be mentioned as much above the average merit. They have all been considered good moral text-books, and all teach right conduct as opposed to expediency. The word for morals being *niti* in Bengali, and the word *niti* including both *Rájniti Dharmaniti*, *i.e.*, politics and morals, Bengali writers often confounded the two things together, and while professing to write on morality really discoursed on politics and expediency. They have now come to a clearer understanding of the subject. The proportion of bad books is still very great. Some alphabetical primers have been found to be full of obsolete words, and so badly edited as to contain one word spelt in three different ways in the same page.

Law.—The only Bengali book written on this subject is the *Chaukidár Kanstabaler Hát Boi*, a manual for the use of constables and chaukidars. There are two legal works in English that deserve special mention, namely, the *Commentaries on the Indian Limitation Act*, by Babu Upendranath Mitra, who has also reprinted his Tagore Law Lectures on Limitation, with additional matter to bring the law up to date. The *Law of Pre-emption*, by Shiv Sharan Lál, deals with a subject which is very important in India. Inhabited as India is by various peoples, differing so widely in religion, manners, customs, habits, and modes of thought, it is extremely desirable to keep off disagreeable neighbours. It is not necessary to dwell on the merits of such well-known works as the digests of Indian law by men like Messrs. Woodman and Sutherland.

No new treatises on Hindu law in Sanscrit have been published, though *Madana Párijáta* and *Parashara Smriti* are continued.

Medicine.—Influenza in an epidemic form swept over the whole of India last year; and while people are still suffering from its effects, a book has been issued giving directions for the best method of treating the disease. There is the usual number of homœopathic, allopathic, and Ayurvedic treatises on medicine this year also, but the greatest activity has been shown in the translation of Sanscrit works on medicine into English. The translation of the *Sushruta Samhitá*, which was in abeyance for want of a good translator after the death of Dr. U. C. Datta, has been resumed by Dr. A. Chatterji, who received his medical education in England, and who is assisted in the translation by Pandit Vijayaratna Sen, one of the most learned kavirajes in Calcutta. Babu Avinásh Chandra Kaviratna, who has already made a name by his excellent editions and Bengali and Hindi translations of Hindu medical works, has commenced the English translation of the *Charaka Samhitá;* and Babu Rasik Lál Gupta has published an English translation of *Kanád's Nari Jnána* under the name of the Science of Sphygmica, with much additional matter to make the work full. The Science Sphygmica, or of feeling the pulse, says the translator, is gradually dying out, though it deserves special study, as the beating of the pulse is one of the clearest indices of the internal working of the human body. The art of feeling the pulse was known to such a perfection about fifty years ago that death could be foretold a fortnight in advance, and those pious men in the mufassal who wished to die on the banks of the holy Ganges used to get timely warning to remove themselves to the river, often a week's journey from home.

Sáunbád Muktávali is a medical dictionary of great value. It derives its authority from Madhava Kar, the author of the *Nidána*, the standard work of the Bengal school of physicians. The work has been published with a Bengali translation.

Miscellaneous.—This head includes works on a variety of subjects, in many of which books are not published every year. For instance, works on the *Tírthas* or places of pilgrimage rarely appear, though three good works were received this year. One of them, *Tírthadarshan*, describes seventeen great places of pilgrimage in the Madras Presidency, many of which are perfectly unknown to the Bengal public. The work is written by Babu Baradáprasád Basu, a Bengali Engineer employed in that province. Babu Baradáprasád seems to be a man of culture; he has written a number of small works in Bengali, and has undertaken the publication of an improved edition of the *Shabdakalpadruma* and an edition of the *Devíbhagabat*. The *Tírthadarshan* is a very interesting work. The writer has described not only the temples and the worship conducted in them, but has given the history and antiquities of the places as far as available. He displays an extensive acquaintance with the Puránas and ceremonial works. It is one of the few Bengali books that repay perusal.

Navadvípa Mahimá, by Babu Kanti Chandra Rárhi, is a valuable work, as it embodies the traditions of Navadvíp. And the traditions of that place mean the only accessible history of intellectual activity and of social and religious reforms in Bengal during the last five hundred years. Navadvípa was one of the last Hindu capitals of Bengal, and as such was

regarded as a seat of Sanscrit learning in the early centuries of the Mahomedan rule. But it had always to follow the lead of Mithila, the pandits of which place alone were deemed competent to confer Sanscrit titles. There seems to have been a reason for this. Mithila enjoyed autonomy for a longer period than Bengal, and the dynasty that ruled the country were known to be great encouragers of Sanscrit learning. The history of Rájá Shiva Sinha, the patron of Vidyápati, is well known. Sanscrit learning flourished in the place, and the Hindus of the neighbouring Mahomedan possessions naturally regarded it as a place of importance. Gradually Mithila lost its independence, and the Hindus of Bengal acquired great influence and power during the confusion which followed the fall of the Illias Shahi dynasty of Bengal. By the end of the fifteenth century, Husain Shah formed the plan of making his government strong by attaching the Hindus to his person by conciliatory means, and Subuddhi Khán, under whom he had served in his earlier days, was his chief adviser. Under the joint administration of Husain and Subuddhi the Hindus felt strong and powerful. They only required men to declare themselves independent of Mithila in matters relating to Hindu religion, law, and philosophy, and at this period there were born in Navadvíp four men who accomplished the task. They effected a complete severance of Bengal from Mithila. They were Raghunáth Shiromani, Raghunandan, Krishnánanda, and Chaitanya. They first went to study at Mithila, and defeated in dialectical disputations his teacher, the greatest man then living, and one of the greatest philosophical writers India has ever produced. This defeat of Pakshadhar Mishra by Raghunáth raised him to the first position among the learned men of his time. He returned to Navadvípa, his birthplace, established his *tol*, and began to confer titles. He wrote several works on the Nyáya philosophy, but they were all, according to the custom of the country, so prepared as to be regarded as commentaries on older and standard works of great antiquity and authority. These works are not commentaries so much as critical examinations of the originals, on which the commentator grafts his own theories and improvements. Raghunáth's writings belong to a distinct school of thought, known up to this time as the Navadvípa school of modern Nyáya philosophy. He eclipsed Mithila so completely that, even up to the present day, students from Mithila flock to Navadvípa. Though before the advent of Raghunandan many Smriti works were written in Bengal, and though Bengal could boast of Mahámahopádhyáyas like Shúlapáni and Jímútaváhan, yet these had not influence enough to be regarded as the founders of any new school. People respected their opinions, and where they were silent they followed the wake of Mithila. It was Raghunandan who founded a distinct school. He acted very sensibly. He adopted those un-Hindu forms of worship and un-Hindu manners and customs which has taken deep root in the country, while suppressing those departures from the Shastras which were confined to the few. But in the matter of *Samskáras* the Brahmans of his time stoutly refused to acknowledge his authority, and his *Samskáratattva* is still regarded as a dead letter, and is read only by those who love to study for study's sake. Krishnánanda Agamvágish did for worship what Raghunandan did for law and ritual. He also embodied in the Hindu worship much that was unknown to the Vedic Rishis and the writers of the Smritis. He wrote a digest of the *Tantras*, the origin of which is involved in great obscurity. Secret worship, whether obscene or not, was known in India for ages. But the complicated worship of images with peculiar *asanas*, or postures of sitting, *nyása*, or contortion of the hands and other limbs, *yantras*, or diagrams made of pounded rice, etc., with all the imposing pomp and ceremony attached to it, appears to be of very late origin. The worship of Kali on the new moon of October and of Jagaddhátri were invented by Agamvágish and Rájá Girish Chandra respectively. There are many who think that later Buddhism degenerated into the worship of images, and that Hindus have taken the leaven from them. Others again think that Tantive rites are embodiments of the non-Aryan forms of worship adopted by Brahmans who had to deal with the non-Aryan population. Others again think that the *Tantras* are the work of the *Kápálikas*, who performed cruel and secret rites in the depths of forests and at the dead of the darkest nights for the attainment of miraculous power. Some again think that the *Tantras* may have had their origin in all these causes. Babu Kánti Chandra Rárhi's book on Navadvíp gives elaborate accounts of these great men; of Chaitanya, about whom much has already been written in these reports; and of a whole host of learned men who have sustained the reputation of Bengal in the domain of Sanscrit learning in the last few centuries.

Brindaban Parikraman, by an anonymous writer, gives a full description of the perambulation of what is known as the Brajabhúmi in and about Mathura and Brindaban. The perimeter of the *bhumi* is said to be 84 *croses*, but the writer shows by actual measurement that it is about 115 *croses*. Within this space are situated all the

holy places sanctified by the sports and achievements of Krishna in the *Dvápara* age, and by the residence of the learned section of Chaitanya's followers in *Kali*; and the holy places have been described by the author with great reverence. These are the three works on the holy places in India.

The *Angami Nagas*, by Dr. David Prain, is a short work in English, giving an account of that interesting race of men inhabiting the mountains of Assam and Manipur. The turbulent Nagas are now peacefully settling into a civilized life, and are exchanging their arms for the implements of husbandry. They live in village communities and have no traditions of their origin.

Gold, Copper, and Lead in Chota Nagpur, by Dr. W. King and J. A. Pope, was written when the interest felt in Calcutta about gold in Chota Nagpur called for a convenient account of what was actually known about the matter. The writers have collected the opinions of travellers and geologists on the subject of the latent potentialities of the place. *The Death March through the Khyber Pass*, by Surgeon-Major G. J. H. Evatt, gives a description of the Afghan Campaign of 1878-79 from personal collections.

The problem of providing the people of India with suitable occupation has become an extremely difficult one, and many have turned their attention to the subject. Some think that the people ought to be given technical education, and with this object has been written the *Kárikar Shikshá*, a technical work designed to help superior workmen to understand the principles of their trades. The writer of *Bara mánush Haibár Sahaj Upáy*, or Easy Way to Wealth, thinks that the manufacture of rubber stamps may provide a large number of men with decent and comfortable living.

Babu Bishnu Chandra Maitra, in his thoughtful work entitled *Apachaya O Unnati*, starts the theory that much of the energies of body and mind and much of the resources of men are wasted, and that progress consists in the adoption of means for putting a stop to that waste. He attributes the present proverty of India to the waste of her resources, to the want of a proper use of capital, and to the lack of energy in increasing the production of wealth, and so forth. Babu Púrna Chandra Chakravatí in his *Hájár Jinish* attempts to draw attention to the manufacture of numerous articles, the raw materials of which are to be found in India in great abundance.

Babu Girish Chandra Basu's *Krishi Parichaya* also attempts a solution of the bread question, by trying to teach the people of India those improved methods of agriculture, and those simple and effective means of manuring, which he learnt at the Cirencester College. *Shabji Shikshá*, a work on the cultivation of vegetables, and *Saukhina Khádaypák*, a work on cookery, may be mentioned as works under this head that appeared during the year.

As usual several books have been published on the caste question. In one of these the Káyasthas assert their Kshatriya origin, and in another, entitled *Káyosthakulachandriká*, their pretensions are ridiculed as preposterous. But the most important work on this question is the *Ugrakshutriya Vivaran*, giving an account of the Aguri caste of Bengal. They were brought from the vicinity of *Agra* from which they derive their name *Aguri*, by Rájá Man Sinha, Akbar's viceroy in Bengal, to fight against the Pathans, the earlier Mussalman conquerors of the country. The victory which he gained over them was owing to the valour of the *Aguris*, and so he settled a large number of them in the district of Burdwan, which they consider as their original home in Bengal. They are divided into two classes—*Sút* and *Jáná*; the latter assume the holy thread before their marriage, while the former go altogether without it. They were for a long time noted for their turbulence; but they have during the last century learnt the arts of peace, and are now to be found in almost every trade and profession. They claim their descent from a Kshatriya father and a Vaishya mother, and the Shastras favour their pretensions. But Dr. Hœrnle thinks that they belong to the Mongolian race, and that their migration was across the Himalayas from Tibet. They are often mentioned in Buddhist and Jaina works.

In the report for 1889 was mentioned a piece of very violent writing by a Mahomedan writer, Abdus Subhàn. One volume only of his *Hindu Mussalman* was published at that time. He published another volume during the year under report. It is a sort of autobiography of the author, who was a constable in the Bengal Police. He uses strong expressions against every Hindu under whom he served, and abuses the Hindus in a most violent manner.

Bangiya Mussalman, by Naoserat Ali Khan, deplores the condition of the Mussalmans of Bengal and the utter want of education among them. It is a sensible and thoughtful piece of writing, and exposes the defects of Mussalman society with great severity. The

Mussalmans of Bengal of the present day profess a much more reformed faith than their ancestors about a hundred years ago, when the Mussalman community of Bengal was sunk in ignorance and superstition. Some of the Nawabs of Dacca were so un-Mussalmanlike that they never allowed moulvis to stay long in the city. It is said that some Mussalman zemindars used to perform the Durgápújá in the name of their Hindu Dewans.

The *Bishva Bijnánám* is a curious work. A pandit of Sherpur, in Mymensingh, dissatisfied with the way geography is taught in schools, and thinking that the information given in current geographical works is erroneous, has written a work on geography from the Puranas and other Hindu sources.

A number of valuable essays were published during the year. One of them, *Tridhárá*, by Babu Chandra Náth Basu, has already achieved a wide celebrity. The essays are arranged in three sections called *dhárás* or streams, namely, spiritual, which includes moral also, intellectual, and social. Babu Chandra Náth is an orthodox Hindu, and in social matters his ideas are conservative. He has often attempted to defend Hindu institutions on rationalistic grounds. The essays display rare intellectual powers. Babu Khirod Náth Ráy Chaudhuri's essays, entitled *Bibidhaprabandha*, are more philosophicalt han those noticed above, and are not therefore expected to attract much attention, though they are learned productions.

The *Bijnána Níti Prasúna*, by Kumár Rádhá Prasád Ráy, deals with social and moral problems of great importance, and gives impressive examples from every-day life in illustration of the principles laid down in his work.

Aryyámi O Sáhebiyáná, Hindu bigotry and Anglicism, is the title of an easay by Babu Dvijendra Náth Tagore, in which he disapproves of the conduct of the extreme sections, both of Hindu revivalists and of friends of progress. He thinks that there is much to learn from each, and that the union of the two is likely to lead to beneficial results for India. *Stricharitra Sangathan*, by Babu Pratápa Chandra Mazumdár, is an educational work of very great value. It treats of the formation of the character of women, and the advice and instruction given in the work are throughly sound and of a practical nature, teaching females what they ought to do and what they ought not. The style, however, of the work is often disfigured by a tone of banter which is unsuited to the gravity of the subject. *Bhálábásá*, by the late Babu Bámdeva Datts, who was unfortunately cut off very early in his career as an author, is a series of essays on love looked at from different points of view. The doctor thinks it to be a disease; the priest considers it to be a great sacrifice; but a sannyási, who gives the most thoughtful account of the nature of the feeling, was after much trouble discovered to be one who had taken to an ascetic's life in the mistaken idea that his wife was dead.

Kálíkshetradípika is the only work of antiquarian interest published during the year. It gives the history and antiquities of the temple at Kálíghát, about two miles to the south of Calcutta. The accounts of the last two hundred years are full; those before that date are hazy; and the earlier accounts are lost in obscurity. The Sávarna Chaudhuri family of Barishá, in the neighbourhood of the temple, were its great patrons long before the foundation of Calcutta. The present temple is not very old. The writer has taken great pains to collect information, and has also consulted Governmant records. The Hindus consider Kálíghát as one of the secred *piths*, *i.e.*, one of those fifty-two holy spots which were consecrated by the fall of the different limbs of the dead body of *Sati*, the wife of Shiva, when she was cut to pieces by Vishnu s celebrated disc, the *Sudarshan*, in order to disengage Shiva from it after the melancholy events at the sacrifice performed by Daksha Sati's father. One of the fingers is said to have fallen at Kálíghát, and people believe that it is still kept in the temple under the special care of the priests.

The Consent Bill agitation produced a number of controversial tracts throughout India. There were two points of view from which the tracts were written, namely, the *shastric* and the practical. It is needless to say much about the works written from a practical point of view. They expressed a fear that the power conferred on the police would be abused, and resented legislative interference in matters of social reform. The *shastric* controversy turned on one point only, namely, the obligatory character of the *garbhádhána* ceremony—the ceremony of cohabitation at the first appearance of the marks of puberty. The supporters of the Bill, among whom were Mr. Justice Telang and Professor Bhandharkar of Bombay, Pundit Ráma Mishra Shàstri of the North-Western Provinces, Pandit Rámanáth Tarkaratna and Mr. B. M. Mazumdar of Bengal, contended that the ceremony was not obligatory, and that it could be put off for an indefinite period, while the supporters of the agitation, of whom Pandit Sashadhar Tarkachurámani in

Bengal, and Professor Tilak in Bombay, were the chief, thought that the ceremony could not be put off without incurring great sin expiable only by severe penances. At the first stage of the controversy in Bengal, Raghunandan was appealed to by the supporters of the agitation, but they soon gave him up as his support was at best equivocal.

The Vernacular Literature of Bengal before the introduction of English Education gives a history of Bengali literature from the reports of the Bengal Library and from private researches, and proposes that search should be made by Government for Bengali manuscripts in the same way as has been done for Sanscrit manuscripts. The literature does not appear to be poor, as the author has shown, from an analysis of two ancient collections of Vaishnava songs, that there were at least 114 Vaishnava poets in Bengal before the introduction of English education, besides other poets who wrote on Shákta and Shaiva forms of worship.

The Bishvakosha, a Bengali encyclopædia, is progressing rapidly under the editorship of Babu Nagendranáth Basu. It has advanced up to the letter *Ka* of the Bengali alphabet, and the article on Calcutta is full of interesting antiquarian information running over forty pages. The writer thinks that Calcutta is a corruption of *Kilakilá*, according to the authority of the *Digvijaya prakásha* by Kavirám, a contemporary of Pratápáditya, to conquer whom Mánsinha led an expedition in Bengal during the reign of Akbar.

Philosophy.—Mahámahopádhyáya Mahesha Chandra Nyáyaratna's *Brief Notes on the Modern Nyáya System of Philosophy and its Technical Terms* gives a short history of the modern school of Nyáya philosophy from the time of its great founder Gangeshopádhyáya of Mithila, and of its introduction into Bengal by Raghunáth Shiromani. The Mahámahopádhyáya is one of the last great professors of Nyáya philosophy in Bengal, the study of which now threatens to become obsolete. As a great lover of the system which he himself studied in his earlier years, and which he saw studied with so much zest, the author makes an attempt to popularise it by explaining in easy Sanscrit its technical terms which, he thinks, are a stumbling block in the way of the student. One may be expected to grasp the subject when explained to him; but the mode of expression, the circumlocution introduced to secure precision of thought, the variety of ideas expressed in long chains of compound words, are very difficult for the comprehension of those who have not studied it long. The notes were written at the request of Dr. Leitner for the Congress of Orientalists held in London in 1891.

Tattvasára Bichár, by Babu Haridás Shástri, M.A., controverts the philosophical doctrines established by Mahámahopádhyáya Rákhál Dás Nyáyaratna of Bhatpárá in his work entitled the Tattvasára. Babu Haridás says that the points established in the Tattvasára as new—for instance, the identity of the mind and the soul—are unphilosophical and untenable. Instead of being new, they are the theories of the atheists, and as such have long been discarded by the philosophers of India. Babu Haridás has, however, one advantage over his antagonist. His language, like that of his master, Mahesha Chandra, is simple and intelligible, and will therefore be better appreciated by the people, while that of Rakhál Dás Nyáyaratna is full of those technicalities which are driving away students from the Nyáva philosophy, and to explain which Mahesha Chandra has written his *Brief Notes*.

Tattvakalpataru, by Upendra Mohan Gosvámi, the most learned Gosvámí now living, is a system of philosophy complete in itself. It is written in easy Sanscrit verse, and embodies the highest ideas of the Chaitanya school. The writer himself is descended from Nityánanda, Chaitanya's great associate, and has the reputation of being deeply versed in the Shrimadbhágavata, the standard work of the Vaishnava creed. The subjects treated of in the work are the nature of the human soul, its dependence on the great soul, the utility of knowledge in the progress of the soul towards salvation, the nature of salvation, and the process of attaining it by worshipping the name of God. It is a very superior work, as showing the quiet working of the Oriental mind in its own peculiar groove in the midst of Western education, Western culture, and Western civilization, without in the least being influenced by them.

Poetry.—Sannyásis rarely write books now-a-days, especially in the varnaculars. But the present year is remarkable as having received two works from the pen of a sannyási known as Jnánánanda Giri, who travels from one place of pilgrimage to another and who is respected and honoured everywhere he goes for his high character. His books bear the impress of that character. They are full of high moral and spiritual sentiments. They are designed to lead people to *Vairágya* or resignation, and the works of sannyásis cannot be expected to do otherwise. The language and the versification

deserve every praise. The names of the works are the *Second jnánátattva* and *Tattvampadapradpia.*

Rágá nlá is a remarkable work as being the second piece of ancient Bengali poetry derived from East Bengal. It was compo sedat Sushang, in the Mymensingh district. It describes the six *Rágas* and thirty *Ráginis.* The *Ráginis* are not thirty-six, as known at the present day. The descriptions are given from pictures purchased by the ancestors of the Sushang family from a Delhiwálá who went to Sushang to sell them. The work was written by the great grandfather of the present rájá.

Nirmálya, by Miss Kámini Sen and *Mánasí*, by Babu Ravíndranáth Tagore, are two collections of occasional pieces by two distinguished poets of Bengal. They are on a par as regards melody of versification, sweetness of language, and purity and depth of sentiment.

Babu Nabín Chandra Sens *Khrishtá* is based on the gospel of St. Matthew. It gives an account of the life of Christ and of his religion. The writer believes in incarnations, and shows in the preface from St. Matthew and from the Bhagabadgítá that God assumes the form of man whenever human nature is debased by selfishness to such an extent that it does not shrink from any crime for the slightest benefit to one's self. This work is likely to bring Christ home to the people of Bengal to a much greater extent than hundreds of missionary tracts and leaflets.

Bhátu is a goddess, a form of Káli or Durgá, worshipped in Manbhum. The work named after her describes the process of the spread of her worship in the same way as that of Satyanáráyan or Trináth in other parts of the country.

Two poems on the life of Chaitanya have appeared during the year under review. One of these, that by Babu Kumára Nátha Mukharji, belongs to that section of the Navabidhána, to whom the *Ananda Jeda* is the standard work. In that work was promised a series of biographical poems under the title of *Charisita Veda.* This is the first volume of the series. The work contains the old story in new and modern verse. The other work is by Rámjádáb Bágchí, M.D. (Leipzig), who appears to be a devoted follower of Chaitanya. These works have been written in the spirit of the deepest devotion.

The *Káka Dutam* in Sanscrit is written in imitation of the *Dúta Kávas* of old. Rádhiká wants a black messenger to send to Krishna, because Krishna himself being black is likely to respect a messenger of his own colour, and so a crow is chosen, and Rádhiká often archly ascribes the qualities of the crow to Krishna. The poet in his humility says in his preface that, as his genius is of the lowest order, he has chosen a crow as the vehicle of his thought, leaving better birds to better poets. The work is accompanied with a commentary by the author, who received his education from the Goesains of Calcutta, and as his teachers were all authors, he was fired with the ambition of being an author.

Bijaya Brahma, by Nanda Kumár Deva, is written in imitation of Bhárat Chandra's Vidyásundar, and like that work it contains some obscene writing.

Politics.—Works under this head are seldom received. This year, however, a work was published by the proprietors of the *Sanjívani* on the present system of inland emigration, with special reference to the despatch of the Government of India, the arguments of which it criticises and attempts to refute. The writer thinks that since the introduction of Act I of 1882 the death-rate among coolies has increased.

Babu Bipin Chandra Pál, in his work entitled the *Basis of Political Reform*, says that political reform should be based on a new synthesis of life, *i.e.*, the hopes, aspirations, mode of thought, in fact, the entire constitution of the mind, should be moulded anew, and there should be a logical coherence in all that the people do before they expect to achieve political reform.

Religion.—Advaita was an elderly man when Chaitanya was born. All his life Advaita preached the doctrine that devotion, coupled with *jnána* (knowledge), was the surest means of salvation, and he had a very large number of disciples. Many of them came from Sylhet and Assam. When however Chaitanya began to preach the doctrine of pure *bhakti*, Advaita was one of his first converts. The elder disciples of Advaita therefore left him. Of those who left, Mádhava Deva and Shankara Deva were the founders of the Mahápurushiya sect of the Vaishnavas of Assam. The great work of Mádhava Deva is *Námaghoshá* in Assamese. The language of the work is Sanscritised and Bengalised to a very great extent. It is of the nature of a collection of songs and short pieces expressive of devotional feelings towards Hari, and may compare favourably with the works of

Govinda Dás, Jnána Dás, and others. *Prasangara Ghoshá* is an abridged form of *Náma Ghoshá.*

Abhiráma Lilámrita, which is appearing in parts, gives an account of Abhiráma Svámí, a contemporary of Chaitanya, who, born at Bankura, settled at Khanakul in the Jahanabad sub-division of the Hooghly district. He established several images of Krishna, all of which are still great objects of worship. Abhirám is credited with having possessed miraculous powers. Any idol which had no divinity in it used to break in pieces if Abhirám bowed before it. He had a male and a female follower belonging to very low castes, and once on a time, when the Gossains refused to eat food cooked by them, Abhirám tore the skin from their breast and produced the holy thread from under it.

Tattvaprakáshiká, embodying the sayings of the late Rámakrishna Paramahansha, edited by Babu Rám Chandra Datta, is a very good work. It appeared in parts some years ago, and these have now been collected in one volume.

The *Bangabásí* press published during the year five purans, namely, the *Linga Purán*, the standard work of faith of the *Lingáyat* sect of Shiva worshippers who flourished in Bidarbha in the tenth and eleventh centuries of the Christian era; the *Shiva Purán*, which is often confounded with the *Báyu Purán;* the *Garuda Purán*, spoken by Garuda, the Lord of Birds and the *váhana* or conveyance of Vishnu; the *Matsya Purán*, spoken by the Fish Incarnation of Vishnu; and the *Agni Purán*, which was formerly edited by Rájá Rájendralála Mitra for the *Bibliotheca Indica.* The editors deserve the thanks of the Hindus for their activity in publishing their sacred works. The *Bangabásí* has also commenced the publication of a Hindi translation of the Mahábhárata in parts.

Dharma Bijnána, by Babu Bíreshvar Pánde, is a collection of essays supporting the doctrines of the Hindu religion on a rationalistic basis, written in the interests of the Hindu revival movement. Babu Bíreshvar Pánde is known to be a thoughtful writer, and these essays bear the impress of the author of the *Mánavatattva*, with this difference that the present work supports the Hindu religion, while the former is regarded in some quarters as embodying atheistic ideas.

Several standard works on the Hindu religion are being translated into English and published in parts. Babu Pratáp Chandra Ráy's translation of the *Mahábhárata* has come up to the Moksha Dharma Parbádhyáya of the Shánti Parba. Babu Manmatha Náth Datta's translation of the *Rámáyana* has already attracted much public attention. Babu Bihárílál Mitra has published one volume of his English translation of the *Yogaváshish-tha Máhá Rámáyana* with an interesting preface, giving much information about *Yoga* practice.

The first book of the *Ramayana* has been translated into Maithili Hindi, which is a modern form of Vidyápati's language.

A Hindi translation of the *Shiva Puran* is a large work written in the interests of the worshippers of Shiva, and with the object of spreading the worship of Shiva through th medium of the vernacular.

The Buddhists of Chittagong published *Banddhúal ankára*, a hand-book for the guidance of Buddhist laymen, in Pali and Bengali.

Babu Basanta Kumár Bhattácháryya's *Harililá* was published in the interest of the *Navabidhan* church. In this book the writer attempts to show that the *Navbaidhán* is the best form of faith for reforming the character of wicked and sinful men.

Science.—The scientific productions are mostly designed for educational purposes. Babu Brajendra Nath Sil's work, entitled *A Memoir on the Co-efficients of Numbers*, is however a monograph dealing with the theory of perfect numbers, and displays research of an exceptionally high order.

Periodicals.—The Assamese are exihibiting great activity in improving the tone of the periodical literature. The *Jonáki* and the *Bijuli* are good publications. The Assamese had a history of their own, and the articles teem with historical and biographical information about old Assam, which only seventy years ago was independent, and which held its own against the Mahommedans for seven hundred years. The partiots of Assam often complain that their trade is in the hands of the Marwars, and that the public service of their country is almost entirely in the hands of foreigners.

The *Bháratio Bhálak* and the *Nabyabhárat* are the only survivals of the high class periodicals of the last decade, and they keep up their old position. Of the new journals the *Janmubhumi* is full of interesting articles on a variety of subjects, well chosen and well suited to the taste and capacity of its Hindu readers. It counts Mr. T. N. Mukharji and Pandit Pramathanáth Tattvaratna, the Raj pandit of Benares, among its contributors.

Sáhitya, edited by Suresh Chandra Samájpati, the grandson of Pundit Ishvara Chandra Vidyáságara, with a number of enthusisatic young men for its contributors, is steadily rising in public estimation. The *National Magazine*, conducted in English by Babu Káli Prasanna De, is the only high class periodical conducted by native agency with the help of European contributors. Of the Sanskrit periodicals, the *Vidyodaya* maintains its position, and the *Ushá* continues to confer inestimable benefit on Vedic scholarship by publishing numbers of short works on the orthography, etymology, prosody, melody, ritual and other matters connected with the Vedas.

HARA PRASÁD SHÁSTRI,

The 4th March 1892. *Librarian, Bengal Library.*

FORM I.—*Total Books of all kinds received from the different Divisions in Bengal—2,177.*

No.	Divisions.	English.		Other Languages.	
		Number of books.	Number of copies.	Number of books.	Number of copies.
1	Bhagulpur	...	...	...	...
2	Burdwan	5	4,500	29	40,875
3	Chittagong	2	550	12	11,000
4	Dacca	2	2,000	83	88,700
5	Orissa	...	...	36	54,050
6	Patna	2	2,000	76	48,259
7	Presidency	22	46,000	128	141,050
8	Rajshahi	...	...	26	18,200
9	Town of Calcutta	352	303,199	1,402	2,370,299
	TOTAL	385	358,249	1,792	2,772,433

FORM II.—*Total number of Books and Copies in English and other Languages.*

English.		Other Languages.	
Number of books.	Number of copies.	Number of books.	Number of copies.
385	358,249	1,792	2,772,433

FORM III.—*Comprising Uni-Linguals only for 1891, being 1,347 in number.*

No.	Languages.	Originals.	Republications, and translations.	No.	Subjects.	Originals.	Republications and translations.
1	Angami-Nágá	1	2	1	Art	6	...
2	Arabic	...	2	2	Biography	25	...
3	Assamese	19	1	3	Drama	64	4
4	Bengali	715	39	4	Fiction	63	2
5	English	256	48	5	History (including Geography.)	83	10
6	Garo	2	1	6	Language	232	15
7	Hindi	46	18	7	Law	42	17
8	Manipuri	1	...	8	Medicine	32	10
9	Mikir	1	...	9	Miscellaneous	195	15
10	Mondari	...	1	10	Philosophy	11	14
11	Mussalmani-Bengali	6	...	11	Poetry	114	17
12	Persian	3	7	12	Politics	4	...
13	Sanscrit	32	91	13	Religion	144	117
14	Santali	2	...	14	Science (Mathematical)	70	...
15	Tibetan	...	4	15	Science (Natural and other)	37	1
16	Urdu	12	6	16	Travels and Voyages	3	...
17	Uriya	29	2				
	TOTAL	1,125	222		TOTAL	1,125	222

FORM IV.—*Exhibiting the number of Periodicals published during 1891, amounting in all to 66 Magazines and Periodicals for 1891.*

MONTHLY.		BI-MONTHLY.		ANNUAL.		HALF-YEARLY.		QUARTERLY.		FORTNIGHTLY.		WEEKLY.		BI-WEEKLY.		UNCERTAIN.	
English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.
5	52	...	...	...	...	...	...		...	1	1	...	1	...	...	2	2

Table of Books received in the Bengal Library during the year 1891—Total 2,177.

1	2	3	4	5	6	7
Number.	SUBJECTS.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the Province.	Books published in the Indian classical languages.	Books published in more than one language.	REMARKS.
1	Art	2	4	...	2	
2	Biography	2	22	1	...	
3	Drama	5	61	2	...	
4	Fiction	3	61	1	...	
5	History (including Geography)	38	47	8	1	
6	Language	66	155	24	130	
7	Law	35	11	14	1	
8	Medicine	10	48	5	20	
9	Miscellaneous	103	392	16	51	
10	Philosophy	10	1	14	28	
11	Poetry	18	108	5	22	
12	Politics	3	1	...	...	
13	Religion	47	333	54	80	
14	Science (Mathematical)	27	43	...	1	
15	Ditto (Natural and other)	14	24	...	...	
16	Travels and Voyages	2	1	...	...	
	TOTAL	385	1,312	144	336	
1	Originals	337	1,238	44	194	
2	Republications { Originals	13	3	96	11	
	Republications { Translations	...	3	...	...	
3	Translations	35	68	4	131	
	TOTAL	385	1,312	144	336	
1	Educational	169	284	12	122	
2	Non-educational	216	1,028	132	214	
	TOTAL	385	1,312	144	336	

Uni-linguals	1,347
Bi-linguals	308
Periodicals (in number)	522
TOTAL	2,177

TABULAR ANALYSIS OF THE BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1891,—TOTAL 2,177.

(Prepared in accordance with the Resolution of the Government of India in the Home Department, No. 1—457, dated the 12th September 1882.)

Angami-Naga.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1
Religion	...	...	...	2	2	...	2	2
Total	1	...	...	2	3	1	2	3

Arabic.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Law	...	...	1	...	1	...	1	1
Poetry	...	...	1	...	1	...	1	1
Total	...	...	2	...	2	...	2	2

Assamese.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Biography	1	...	...	...	1	...	1	1
Language	4	2	...	...	6	6	...	6
Miscellaneous	22	...	...	...	22	1	21	22
Poetry	1	...	...	...	1	...	1	1
Religion	7	...	1	...	8	...	8	8
Science (Mathematical and Mechanical)	1	2	...	...	3	3	...	3
Total	36	4	1	...	41	10	31	41

Bengali.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	3	1	...	...	4	...	4	4
Biography	18	2	...	...	20	...	20	20
Drama	52	2	...	...	54	...	54	54
Fiction	51	7	...	1	59	...	59	59
History	25	11	...	1	37	20	17	37
Language	103	33	...	...	136	135	1	136
Law	5	...	...	...	5	...	5	5
Medicine	41	2	...	1	44	...	44	44
Miscellaneous	303	20	...	2	325	15	310	325
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Poetry	78	13	...	3	94	20	74	94
Politics	1	...	...	...	1	...	1	1
Religion	234	7	1	30	272	...	272	272
Science (Mathematical and Mechanical)	16	16	...	...	32	32	...	32
Science (Natural and other)	12	10	...	...	22	22	...	22
Travels and Voyages	1	...	...	...	1	...	1	1
Total	944	124	1	38	1,107	244	863	1,107

English.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	2	...	...	...	2	...	2	2
Biography	2	...	...	...	2	...	2	2
Drama	...	1	1	3	5	...	5	5
Fiction	3	...	...	...	3	...	3	3
History	19	15	...	4	38	30	8	38
Language	53	9	...	4	66	66	...	66
Law	31	4	...	...	35	...	35	35
Medicine	8	...	...	2	10	...	10	10
Miscellaneous	92	8	...	3	103	10	93	103
Philosophy (including Mental and Moral Science)	9	...	...	1	10	8	2	10
Poetry	5	...	12	1	18	14	4	18
Politics	3	...	...	...	3	...	3	3
Religion	30	...	...	17	47	...	47	47
Science (Mathematical and Mechanical)	15	12	...	...	27	27	...	27
Science (Natural and other)	10	4	...	...	14	14	...	14
Travels and Voyages	1	1	...	...	2	...	2	2
Total	283	54	13	35	385	169	216	385

Garo.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
TOTAL	2	...	...	1	3	2	1	3

Hindi.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Drama	6	...	...	...	6	...	6	6
Fiction	1	...	...	...	1	...	1	1
History	2	...	...	...	2	2	...	2
Language	3	1	...	...	4	4	...	4
Law	2	...	...	...	2	...	2	2
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	36	1	...	2	39	...	39	39
Poetry	5	1	...	...	6	...	6	6
Religion	11	3	1	14	29	...	29	29
Science (Mathematical and Mechanical)	2	1	...	...	3	3	...	3
Science (Natural and other)	...	...	...	1	1	1	...	1
TOTAL	69	7	1	17	94	10	84	94

Manipuri.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
History	1	...	...	...	1	...	1	1

Mikir.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	1	...	1

Mondari.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	...	...	...	1	1	...	1	1

Mussalmani-Bengali.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Fiction	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Religion	4	...	...	...	4	...	4	4
TOTAL	6	...	...	...	6	...	6	6

Persian.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
History	2	..	3	2	7	...	7	7
Language	...	...	2	...	2	2	...	2
Poetry	1	...	..	...	1	...	1	1
TOTAL	3	...	5	2	10	2	8	10

Sanscrit.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Biography	1	...	...	...	1	...	1	1
Drama	2	...	...	...	2	...	2	2
Fiction	...	...	1	...	1	1	...	1
History	1	...	...	...	1	...	1	1
Language	10	5	6	1	22	9	13	22
Law	...	...	13	...	13	...	13	13
Medicine	...	...	4	1	5	...	5	5
Miscellaneous	10	...	6	...	16	...	16	16
Philosophy (including Mental and Moral Science)	1	...	13	...	14	...	14	14
Poetry	3		...	...	3	...	3	3
Religion	7	1	46	...	54	...	54	54
TOTAL	35	6	89	2	132	10	122	132

Santali.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	2	...	...	...	2	...	2	2

Tibetan.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	...	...	2	2	4	...	4	4

Urdu.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Biography	1	...	...	...	1	...	1	1
Language	1	1	...	...	2	2	...	2
Law	1	...	...	3	4	...	4	4
Medicine	1	...	...	2	3	...	3	3
Miscellaneous	...	...	...	1	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Religion	5	...	...	...	5	...	5	5
Science (Natural and other)	1	...	...	...	1	1	...	1
TOTAL	11	1	...	6	18	3	15	18

Uriya.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Drama	1	...	...	...	1	...	1	1
History	2	5	...	...	7	6	1	7
Language	3	2	...	...	5	4	1	5
Miscellaneous	2	1	...	1	4	...	4	4
Poetry	6	...	...	...	6	...	6	6
Religion	4	...	...	1	5	...	5	5
Science (Mathematical and Mechanical)	...	3	...	...	3	3	...	3
TOTAL	18	11	...	2	31	13	18	31

Arabic and Bengali.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	...	...	...	2	2	...	2	2

Arabic and Urdu.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	1	...	1
Religion	1	...	...	...	1	...	1	1
TOTAL	2	...	...	...	2	1	1	2

Bengali and English.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	68	12	...	...	80	68	12	80
Medicine	7	1	...	...	8	...	8	8
Miscellaneous	3	...	...	...	3	...	3	3
Poetry	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	80	13	...	...	93	69	24	93

Bengali and Hindi.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	...	...	...	2	2	...	2	2

Bengali and Pali.

Subjects.	Original works. First edition.	Original works. edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	1	...	...	...	1	...	1	1

Bengali and Sanscrit.

Arts	2	...	...	...	2	...	2	2
Language	13	3	...	2	18	16	2	18
Medicine	...	...	...	11	11	...	11	11
Miscellaneous	25	...	...	13	38	...	38	38
Philosophy (including Mental and Moral Science)	...	...	...	25	25	...	25	25
Poetry	2	...	1	11	14	...	14	14
Religion	6	...	1	59	66	...	66	66
TOTAL	48	3	2	121	174	16	158	174

English and Hindi.

Language	3	...	...	...	3	3	...	3
Miscellaneous	1	2	...	...	3	3	...	3
TOTAL	4	2	...	...	6	6	...	6

English and Persian.

Language	1	1	...	...	2	2	...	2

English and Sanscrit.

Language	6	3	...	...	9	9	...	9
Medicine	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
TOTAL	9	3	...	...	12	9	3	12

English and Urdu.

Language	2	...	...	...	2	2	...	2

English and Uriya.

Language	1	...	...	...	1	1	...	1

Hindi and Sanscrit.

Miscellaneous	2	...	1	...	3	...	3	3
Philosophy (including Mental and Moral Science)	...	...	...	2	2	...	2	2
Religion	1	...	...	1	2	...	2	2
TOTAL	3	...	1	3	7	...	7	7

Sanscrit and Tibetan.

Religion	...	...	2	...	2	...	2	2

Sanscrit and Urdu.

Law	1	...	...	...	1	...	1	1

Sanscrit and Uriya.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	...	1	1
Religion	1	...	...	2	3	...	3	3
TOTAL	2	...	...	2	4	...	4	4

Bengali, English, and Sanscrit.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	9	...	...	...	9	9	...	9
Miscellaneous	4	...	...	...	4	...	4	4
Poetry	...	...	5	1	6	4	2	6
TOTAL	13	...	5	1	19	13	6	19

Bengali, Hindi, and Sanscrit.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	1	...	1

English, Persian, and Urdu.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	2	...	...	...	2	...	2	2

English, Prakrit, and Sanscrit.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	...	...	1	...	1	...	1	1

English, Hindi, Persian, and Urdu.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	...	1	...	...	1	1	...	1

Bengali, English, Hindi, Persian, and Urdu.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
History	...	1	...	...	1	1	...	1

NORTH-WESTERN PROVINCES AND OUDH.

From the Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No. 890, dated Naini Tal, the 2nd May 1892.

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the Report on Publications registered under Act XXV of 1867 during the year 1891.

From E. WHITE, Esq., Director of Public Instruction, North-Western Provinces and Oudh, to the Chief Secretary to Government, North-Western Provinces and Oudh,—No. 5904 G., dated Allahabad, the 19th March 1892.

I have the honour to submit my annual Report on Publications, together with the usual statements of works registered under Act XXV of 1867 during the year 1891.

2. As required by G. O. No. 3480, General Department, dated the 3rd October 1882, each language or combination of two or more languages forms the subject of a separate statement.

3. The first statement relates to works in the English language. It shows 60 publications against 86 last year and 72 of the year before last.

Of these, the noticeable works are the following :—

"Closer Than a Brother" (No. 2-113 of the first quarter) and "Doctor Victor" (No. 1-340 of the second quarter) are novels published by Messrs. Wheeler and Company, of Allahabad.

No. 12-947 of the fourth quarter is "The Handbook of the Sights of Lucknow, Benares, Allahabad, Cawnpore, Agra, Ajmere and Delhi," and contains a description of popular places and buildings, with historical notes on the Mutiny of 1857.

No. 12-409 of the second quarter, "Whiff's Anglo-Indian and Indian," is a poetical work by Lunkah, published by Messrs. Wheeler and Company of Allahabad.

No. 14-283 of the same quarter, "The Hymns of the Rigveda," Volume II, Part II, is the English translation of the Hymns of the Rigveda, by Mr. R. T. H. Griffith, which still continues to be published in parts.

The decrease in the number of publications is mainly due to a decrease in the number of publications on history, language, and medicine.

4. The second statement relates to works in the Urdu language. It shows 301 publications against 408 last year and 569 the year before last.

The decrease is mainly due to a decrease in the non-educational works, there being 373 non-educational works last year as against 280 of the present year. The principle decrease is the publications on language, poetry and religion, but there has been an increase in the number of works of fiction. The demand for non-educational works is not always the same in this country, and hence the fluctuation in the number.

The following works are noticeable :—

No. 2-129 of the first quarter, "Sawáinih-i-'Umri-i-Sir Henry Lawrence," Volume II, is a translation of the life of Sir Henry Lawrence by Maulvi Muhammad Hanif.

No. 1-889 of the fourth quarter, "Arastu ki Sawáinih-i-'Umri" is a life of Aristotle.

No. 2-939 of the same quarter is "An Interesting Account of the Life of Prince Victor, Duke of Clarence and Avondale."

"Ziyaul-absár (No. 5-1 of the first quarter), Khazinat-ul-Asrár (No. 6-6 of the first quarter), and Mashrik-ul-Asár (No. 13-595 of the third quarter) are translations of the Persian book entitled Khurshídnáma-i-Bostán-i-Khayál, Volumes III, VI and VIII, and contain interesting moral and religious stories in elegant language.

Nos. 10-155 (first quarter), 5-185 (second quarter), 10-604 (third quarter)), and 14-840 (fourth quarter), form Volumes I, II, IV, and V of Tilism-i-Hoshrubá. It is an Urdu translation of Tilism-i-Hoshrubá.

No. 14-158 of the first quarter,, "Wáki'át-i-Párniya," is an original novel in Urdu.

No. 2-605 of the third quarter, "Fasána-i-Zozán-i-'Ishk," is an Urdu translation of Reynolds' "Seamstress."

No. 20-465 of the third quarter, "Shárh-í-Kánun-í-Lagán-i-Mamálik Maghrabiwa-Shimali," is an annotated Urdu edition of the North-Western Provinces Rent Act.

No. 21-593 of the same quarter is "Mufid-uz-zárá'-in," being the Rent Law of Oudh put in the form of a dialogue, edited by Saiyid Ghulám Haidar Khán, Subordinate Judge, Oudh.

No. 28-124 of the first quarter, "Samajh-ká pher" is a tract on vaccination.

No. 22-552 of the third quarter, "Májun-i-Hayát," is a work on medicine.

No. 31-895 of the fourth quarter, "Bahr-ul-Hayát," is a work on medicine.

No. 37-688 of the third quarter, "Englistán ká-Kachchá Chittahá," is an Urdu translation of "John Bull and his Island."

No. 36-890 of the fourth quarter is a translation of speeches of Sir Auckland Colvin, K.C.M.G., C.I.E., by Maulvi Hashmat-ulláh, M.A., Joint-Magistrate.

No. 48-555 of the third quarter, "Diwán-i-Panjum Shor," is a compilation of the complete poetical works of Dágh.

No. 35-125 of the first quarter, "Tarjuma-i-Urdu 'Awárif-ul-Ma'árif," Part I, is an Urdu translation of the Awárif-ul-Ma'árif from Arabic. It is a work on Súfism and morals, etc.

No 36-453 of the second quarter, "Zindagi-ke-Sachche Faráiz," is an Urdu translation of the economy of human life, by Kásínáth Khatri.

No. 56-600 of the third quarter, "Tahzib-ul-Insán," is on moral culture, compiled by Maulvi Saiyid Karámat Ali, Deputy Inspector of Schools, of Moradabad.

No. 59-594 of the same quarter, "Tarjuma-i-Yoga Vasishtha," Volume II, is a translation of the Yoga philosophy of Vasishtha.

No. 89-719 of the same quarter, "Manual-i-Putwáriyán," is a manual for patwáris, compiled by Babu Kedárnáth Bhárgava and Munshi Rámesvar Prasád.

No. 65-820 of the fourth quarter, "Tarjuma-i-Safarnáma-i-Europe Alá Hazrat Sháh-i-Iran," is a translation of a book of travels in Europe of Alá Hazrat, the King of Persia, translated by Maulvi Abdul Hamid, Farrukh'i.

5. The third statement relates to works in the Hindi language. It shows 199 publications against 213 last year and 361 the year before last. There is only a slight difference between the total number of publications in Hindi of this and the last year; but there has been an increase in the number of publications on language, while the numbers of the publications on poetry and religion have decreased.

The following works are noticeable :—

No. 3-293 of the second quarter, "Dipanirbán," is a translation from Bengali.

No. 4-430 of the same quarter, "Nala-purán Arthát Dholá Márú," describes the fortunes of Nala and Damayanti in the form of a drama.

No. 8-919 of the fourth quarter, "Saroja-bálá," is a novel in Bengali.

No. 13-342 of the second quarter, "Stri-bhúshan," contains extracts from various books suited for women.

No. 19-898 of the fourth quarter, "Stri-upakárak," is a tract for women by a Hindu girl.

No. 39-237 of the second quarter, "Susruta Sanghitá," is a Hindi translation by Pandit Ravidatt Vaidyá' of Susruta, an original work on medicine in Sanscrit.

No. 40-297 of the same quarter is "Measles, Small-pox and Chicken-pox, and their Homœopathic Treatment in Bengali," translated into Hindí by Babu Bipin Bihári Chatterji.

No. 7-99 of the first quarter, "Pandit Rámá-Nárain Bájpeyi ká Case," shows how and why the police of Bithur, zila Cawnpore, got up a false charge of theft against one Rámá Nárain Bájpeyi, who was afterwards acquitted.

No. 8-822 of the same quarter, "Police Vrittánta-Málá," describes the tyranny and tricks of the police practised during the last fifty years as told by a police employé.

Nos. 55-233 and 56-405 of the second quarter, Nos. 21-544 and 22-545 of the third quarter, and Nos. 36-848, 37-849 and 38-928 of the fourth quarter, "Válmíkiya Rámáyana Bháshá-Chhand," is a Hindi metrical translation of Válmíkí's Rámáyana published by Babu Syáma Lál, clerk in the office of the Director of Public Instruction.

No. 60-458 of the second quarter, "Jívanna-ká-Sadvyavahár," is a Hindi translation of the economy of human life, by Kásínáth Khathrí.

No. 12-8 of the first quarter, "Nara Sinha Purán," is a translation from the original Sanscrit.

No. 13-9 of the same quarter, "Jaiminí Puran," is a translation from the original Sanscrit.

No. 21-130 of the same quarter, "Rigveda Bháshya," is a commentary on the Rigveda, translated by Pandit Mádhava Prásad Tripathi.

No. 66-338 of the second quarter, "Adí Brahma Purán," is a Hindí translation of Sanscrit verses by Pandit Ravidatt of Beri, Rohtak district.

No. 65-364 of the same quarter, "Padma Purán," is a Hindi translation of Sanscrit verses, describing the period during which the world was a lotus, by Pandit Mahesádatt Sukla of Dhanávalí, Bára Bankí district.

No. 63-243 of the same quarter, "Srí-Vínaya-Málá," contains verses on devotion to God.

No. 34-634 of the third quarter, "Mápa Sár Chhandávali," is a treatise on mensuration in verse.

No. 49-774 of the fourth quarter, "Field-book Patwáriyon-ke-Kághzát Sahit," is the field-book with the papers of patwáris, compiled by Munshi Ambika Prasád, Assistant Inspector of Schools, 2nd Circle, Oudh.

No. 25-121 of the first quarter, "Saral Vijnána Vitap," Part I, is a popular natural philosophy, by Pandit Baladeva Rám Jhá, B. A.

6. The fourth statement relates to works in the Sanscrit language. It shows 43 publications against 38 the last year and 100 the year before last. There has been some increase in the works on religion.

The following works are noticeable :—

No. 1-276 of the second quarter, "Sabdámrita Súchí Patram," is a grammar by Vipra Rájendra Yogi.

No. 3-320 of the same quarter, "Mahábháshyam Kaiyata Krita Vyákhyá Sahitam," is the great commentary, together with the explanations of Kaiyat, on Pániní's grammatical aphorisms, by Patanjal Muni.

No. 1-922 of the fourth quarter, "Kásika," Parts I and II, is a commentary on Pániní's grammatical aphorisms, by Pandit Vamana Jayáditya.

No. 9-294 of the second quarter is "Naishkarmya Siddhi," a treatise on Vedanta philosophy by Suresvarácharya, with a commentary called "Chandriká" by Jnánottama Misra, edited by the pandits of the Benares Sanscrit College under the superintendence of Messrs. R. T. H. Griffith and G. Thibaut.

No. 10-295 of the same quarter, is "The Tantravártika, a Gloss on Sabara Svàmi's commentary on the Mímánsá Sútrus by Bhatta Cumárila," edited by the pandits of the Benares Sanscrit College, under the superintendence of Mr. R. T. H. Griffith and Dr. G. Thibaut.

No. 11-296 of the same quarter is "A Collection of Sikshás" by Yájnyavalkya and others, with commentaries on some of them, edited by the pandits of the Benares Sanscrit College under the superintendence of Mr. R. T. H. Griffith and Dr. G. Thibaut.

No. 13-306 of the second quarter, "Niti Dipiká," is a Sanscrit work on politics.

No. 15-314 of the same quarter, "Satika Dhikkárah," is a discourse on the number of gods.

No. 4-924 of the fourth quarter, "Svarajya Siddhí," is a work on salvation.

No. 7-918 of the same quarter are "The Eleventh and Twelfth Books of Euclid, with commentary," being elements of Euclid commented on by Pandit Sudhakara Dvivedí.

The monthly serial of the Benares College known as "The Pandit" still continues to be published.

The Benares Sanscrit Series, "A Collection of Sanscrit Works," edited by the pandits of the Benares Sanscrit College under the superintendence of Mr. R. T. H. Griffith and Dr. G. Thibaut, also continues to be published. Some books of the series are noted above.

7. The fifth statement relates to works in the Arabic language. It shows 23 publications against 38 last year and 54 the year before last. The decrease is due to a fall in the number of books on religion.

The following book is noticeable:—

No. 1-13 of the first quarter, "Ris-álat-ul-fasd," is a tract on phlebotomy.

8. The sixth statement relates to works in the Persian language. It shows 75 publications against 75 last year and 111 the year before last. There is a fall in the number of works on religion, but there is an increase in the number of publications on language and philosophy.

The following books are noticeable:—

No. 4-335 of the second quarter, "Sharh-i-Ab-ul-Fazl Har Daftar," is a commentary on Ab-ul-Fazl's book.

No. 2-489 of the third quarter, "Muntakhab-ul-Lughát," is a dictionary.

No. 10-679 of the third quarter, "Tarjuma-i-Shárai-ul-Islám, Mausúm ba Jámi'-ur-Razwi," in two volumes, is a work on Mahomedan law.

No. 1-240 of the second quarter, "Pairáya-i-Arúz," is a work on prosody, by Maháráj Girdhári Prasád Bákí.

No. 9-425 of the second quarter, "Makhzan-ul-Adwíya bar Hashiya Tuhfat-ul-Momínín," is a work on medicine.

No. 13-102 of the first quarter is "Kulliyát-i-Jámi," the complete poetical works of Jámí.

No. 14-316 of the second quarter, "Nazm-i-Tahzíb," is a work on logic, versified by Maulvi Sháh Abd-ul-a'lá.

9. The next statements relate to polyglot works. A separate table for each bi-lingual and tri-lingual combinations has been prepared. They show 258 publications against 249 last year and 293 the year before last.

The following works are noticeable in these statements:—

No. 8-119 of the first quarter, "Sanscrit Grammar," Part II, Verbs, is a Sanscrit grammar, in Sanskrit, Hindí and English with the aphorisms of Pániní.

No. 6-448 of the second quarter, "Rísála-í-Tashríh-ul-Alfáz," is a treatise in Persian and Urdu on the etymology of words.

Nos. 7-401, 8-402, 9-403, and 10-404 of the second quarter, "Rísála-i-Tartib-ul Kawáid-i-Farsí.

Parts I, II, III, and IV form a graduated grammar of the Persian language, compiled by Lála Mathurá Prashád.

No. 5-606 of the third quarter, "Sárasvata Satík," in Sanscrit and Hindi, is the Sárasvata, with commentary in three parts, by Pandits Umádatt and Saktidhar Sukla.

No. 10-546 of the same quarter, "Amir-ul-Lughát," Part I, is a dictionary in Urdu, Persian and Arabic, compiled by Munshi Amir Ahmad.

No. 2-758 of the fourth quarter, "Tashih-ul-Aghlát," is on the corrupt forms of words.

No. 12-154 of the first quarter, "Manusmriti Satík Manvarth-bháskara-bháshá Tíká Sahit," in Sanscrit and Hindi, contains the Code of Manu with a Sanscrit commentary, by name Manvartha-bháskar, together with a Hindi rendering of the same.

No. 13-232 of the second quarter, "Ashta-dasa-smriti Bháshá Tíká Samet," in Sanscrit and Hindi, contains eighteen smritis with Hindi explanations, by Pandit Mihir Chandra.

No. 14-751 of the fourth quarter, "Fatáwá Hindiya Tarjuma-i-Fatáwa" "A'lamgiriyya," Volumes I, II, III and IV, in 4,660 pages, is an Urdu translation of the Fatáwá' A'lamgiri, a work of authority on Mahomedan law, translated by Mauláná Saiyid Amir Ali.

No. 19-335 of the second quarter, "Al Jauhar-un-Nafís fí Sharh-i-Arjuzat-ish-Shaikh-ur-Raís," is a commentary on the Arjuza, a poetical work on medicine.

No. 15-699 of the third quarter, "Miftáh-ul-Adwiya," is on medicines.

No. 19-888 of the fourth quarter, "Ilaj-un-Nisá," is a work on midwifery.

No. 23-387 of the second quarter, "Kanz-ul-Akhlák-li-Ahl-il-Afák," compiled by Maulvi Abdur Rahmán Khán, Superintendent of Police and Judge of the Court, Udaipur, deals with right conduct.

No. 42-319 of the second quarter, "Jambú-dvipa-prajnapti-Sútra," in Prakrit Sanscrit and Guzerathi, contains a geography of Iudia according to the Jain religion, compiled by Gana dhara Sudharma Svámí and commented by Sántichandra Mani and translated by Ráma Chandra Mani.

10. Of the periodicals, the following new ones have been started during the year:—

No. 3-341 of the second quarter, "North India Notes and Queries," is a monthly periodical in English devoted to the systematic collection of authentic notes and scraps of information regarding the country and the people.

No. 10-216 of the second quarter, "Majmúá-i-Mazámín-i-'Ilmo-Akhlák Mausúm-ba Akhlúk-i-Hasna" is on science and morals.

No. 11-215 of the second quarter, "Guldasta-i-Farogh-i-Sukhan," is a monthly poetical magazine, edited by Sháhzáda Mirza Kaisar Bakht Farogh.

Nos. 1-562, 2-660, 3-661, 4-662, and 5-663 of the third quarter, "Bráhman Samáchár, Muzaffarnagar," is a monthly magazine on social and religious subjects.

No. 3-713, polyglot, of the third quarter, "Kavi-va-Chitra-kár, Fatagarh," is a monthly journal on poetry and painting.

Nos. 3-147, 4-148, 5-149, 6-150, 7-151, and 8-152 of the first quarter, Nos. 4-543 and 5-715 of the third quarter, and Nos. 61-852 and 62-933 of the fourth quarter (under head "Books") in Vaidic, Sanscrit and Hindi, "Upanishad Bháshyam," contain a commentary on the Upanishads.

Nos. 9-161, 10-162, 11-163, 42-164, 13-165, and 14-166 of the first quarter, No. 5-224 (polyglot) of the second quarter, and Nos. 5-873, 6-874, 7-875, and 8-929 of the fourth quarter in Hindi, Sanscrit and Vaidic, "Parcha-i-Dharma Sabhá, Farukhabad," are parts of a monthly journal containing lectures on religion delivered at the Dharma Sabhá, Farukhabad.

No. 9-672, polyglot, of the third quarter, "Dharmaprakásha," is a monthly religious magazine, published by the followers of Dayánand Sarasvati.

The following periodicals still continue to be published: the others appear to have become extinct:—

"The Indian Forester" (English), "Nazára" (Urdu), Tafrih-ul-Uklá," "Arya Samachar," Meerut, "The Allahabad Review" (in English and Urdu), "Arya Siddhánta" (in Hindi, Vaidic and Sanscrit).

11. The number of publications issued by each press in the North-Western Provinces and Oudh during the year under review will also appear from the statements annexed herewith. The three works printed in Calcutta and one work printed in Bombay, but published in the North-Western Provinces, are also included in the statements. The last statement will show the number of publications on each subject, irrespective of language.

12. There were 959 publications in all the subjects during the year as against 1,107 of the last year. The decline in the number is mainly in publications in English, Urdu, and Arabic. The causes of the fall in the number of publications have been noted under respective subjects.

I.—*English Language.*

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Fiction	3	...	...	..	3	...	3	3
History	8	1	...	...	9	1	8	9
Language	17	...	...	4	21	4	17	21
Law	1	...	..	...	1	...	1	1
Medicine	3	1	...	...	4	...	4	4
Miscellaneous	7	1	...	1	9	...	9	9
Poetry	1	...	..	1	2	...	2	2
Politics	2	...	...	...	2	...	2	2
Religion	2	...	...	1	3	...	3	3
Science (Mathematical and Mechanical)	3	...	...	...	3	1	2	3
Science (Natural and other)	2	...	...	...	2	...	2	2
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	50	3	...	7	60	6	54	60

II.—*Urdu Language.*

Biography	3	...	...	1	4	...	4	4
Drama	6	...	...	...	6	...	6	6
Fiction	24	6	7	16	53	...	53	53
History	5	3	..	...	8	3	5	8
Language	16	2	4	3	25	8	17	25
Law	2	...	...	6	8	...	8	8
Medicine	5	7	...	2	14	...	14	14
Miscellaneous	23	12	...	8	43	...	43	43
Poetry	21	6	1	1	29	...	29	29
Philosophy (including Mental and Moral Science)	4	...	...	5	9	...	9	9
Religion	44	16	10	4	74	...	74	74
Science (Mathematical and Mechanical)	3	7	...	5	15	10	5	15
Science (Natural and others)	5	4	...	...	9	...	9	9
Voyages and Travels	3	...	...	1	4	...	4	4
TOTAL	164	63	22	52	301	21	280	301

III.—*Hindi Language.*

Drama	4	1	2	1	8	...	8	8
Fiction	2	...	...	5	7	...	7	7
History	2	1	...	...	3	3	...	3
Language	26	17	...	3	46	21	25	46
Law	...	2	...	...	2	1	1	2
Medicine	1	2	...	4	7	...	7	7
Miscellaneous	16	8	...	2	26	...	26	26
Poetry	20	3	...	8	31	...	31	31
Philosophy (including Mental and Moral Science)	4	1	...	1	6	...	6	6
Religion	27	7	...	5	39	...	39	39
Science (Mathematical and Mechanical)	4	8	4	3	19	12	7	19
Science (Natural and other)	1	3	...	...	4	3	1	4
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	108	53	6	32	199	40	159	199

IV.—*Sanscrit Language.*

Language	9	2	2	...	13	1	12	13
Law	1	...	...	...	1	...	1	1
Miscellaneous	2	...	...	...	2	...	2	2
Poetry	...	1	...	...	1	...	1	1
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	2	2	...	...	4	...	4	4
Religion	4	1	15	...	20	...	20	20
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
TOTAL	20	6	17	...	43	1	42	43

V.—*Arabic Languages.*

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	1	...	4	...	5	...	5	5
Medicine	1	...	1	...	2	...	2	2
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	..	...	1	...	1	1
Religion	7	2	5	...	14	...	14	14
TOTAL	11	2	10	...	23	...	23	23

VI.—*Persian Language.*

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Fiction	1	...	...	...	1	...	1	1
Language	23	7	4	...	34	11	23	34
Law	1	...	...	1	2	...	2	2
Medicine	1	1	1	1	4	...	4	4
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	2	...	3	...	5	...	5	5
Philosophy (including Mental and Moral Science)	10	1	15	...	26	1	25	26
Religion	1	...	...	1	2	...	2	2
TOTAL	40	9	23	3	75	12	63	75

(1) *English and Urdu Languages.*

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	1	2	...	1	4	1	3	4
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	9	...	...	...	9	...	9	9
Religion	1	...	...	...	1	...	1	1
TOTAL	12	2	...	2	16	1	15	16

(2) *English and Hindi Languages.*

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	1	...	...	1	2	2	...	2

(3) *English and Sanscrit Languages.*

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	1	...	1	1	3	...	3	3

(4) *Urdu and Hindi Languages.*

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	2	...	...	...	2	...	2	2
TOTAL	3	...	...	...	3	...	3	3

(5) *Urdu and Sanscrit Languages.*

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Law	1	...	...	...	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	4	...	...	...	4	...	4	4

(6) *Hindi and Sanscrit Languages.*

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Fiction	1	...	...	...	1	...	1	1
Language	4	1	...	1	6	...	6	6
Law	8	...	...	1	9	...	9	9
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	4	1	1	...	6	...	6	6
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	...	1	2	...	2	2
Religion	14	1	1	6	22	...	22	22
TOTAL	34	3	2	9	48	...	48	48

(7) *Hindi and Vaidic Languages.*

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	1	...	...	3	4	...	4	4

(8) *Sanscrit and Vaidic Languages.*

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	1	...	3	...	4	...	4	4

(9) *Urdu and Arabic Languages.*

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	2	1	...	...	3	...	3	3
Law	...	...	...	1	1	...	1	1
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	1	...	3	2	6	...	6	6
Religion	24	9	10	12	55	...	55	55
TOTAL	27	10	13	16	66	...	66	66

(10) *Urdu and Persian Languages.*

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	11	3	2	1	17	4	13	17
Philosophy (including Mental and Moral Science)	1	...	...	2	3	...	3	3
Religion	3	1	1	...	5	...	5	5
TOTAL	15	4	3	3	25	4	21	25

(11) *Arabic and Persian Languages.*

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Law	...	...	...	1	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	2	...	...	...	2	...	2	2
Religion	12	2	1	...	15	...	15	15
TOTAL	15	2	1	1	19	...	19	19

(12) *English, Urdu, and Hindi Languages.*

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	2	...	...	3	...	3	3

(13) *English, Hindi, and Sanscrit Languages.*

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	...	1	1

(14) *English, Urdu, and Arabic Languages.*

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Law	1	...	...	...	1	...	1	1

(15) *Urdu, Arabic, and Persian Languages.*

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Biography	...	1	...	...	1	...	1	1
Language	2	2	3	1	8	...	8	8
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	2	...	...	...	2	...	2	2
TOTA	5	3	3	1	12	...	12	12

(16) Hindi, Persian, and Arabic Languages.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Medicine	1	...	...	...	1	...	1	1

(17) Hindi, Sanscrit, and Vaidic Languages.

Religion	37	1	...	...	38	...	38	38

(18) Urdu, Hindi, and Sanscrit Languages.

Law	1	...	...	...	1	...	1	1
Religion	4	...	...	...	4	...	4	4
TOTAL	5	...	...	...	5	...	5	5

(19) Prakrit, Sanscrit, and Guzerathi Languages.

Religion	...	...	...	1	1	...	1	1

(20) English, Urdu, Arabic, and Persian Languages.

Miscellaneous	1	...	...	...	1	...	1	1

(21) Urdu, Hindi, Arabic, and Persian Languages.

Language	1	...	...	...	1	...	1	1

Table showing the total number of Works published in each Place and in each Press during the year 1891.

Place of publication.	Name of the press.	Total number of works published in the press.	Total number of works printed in each press.
Lucknow	Munshi Nawal Kishore, C.I.E.	73	
	Nami	59	
	Anwar-i-Muhammadi	33	
	Ganga Prasad Varma and Brothers	15	
	Royal Printing	9	
	Gulshan-i-Faiz	8	
	Methodist Publishing House	8	
	N. N. Sivapuri	7	
	Lucknow	7	
	Dilpizir	7	
	Gulab Singh's	6	
	Bustam-i-Murtazwi	6	
	Awadh	4	
	Islamiya	3	
	Dabdab-i-Ahmadi	3	
	Mustafai	2	
	Urdu	2	
	Ihtishami	1	
	Munshi Durga Prasad's	1	
	Rozana-i-Akhbar Islami	1	
	Kaumi	1	
	Shaukat-i-Islam	1	
	Azad	1	258

Table showing the total number of Works published in each Place and in each Press during the year 1891—continued.

Place of publication.	Name of the press.	Total number of works published in the press.*	Total number of works printed in each press.
Cawnpore	Munshi Nawal Kishore, C.I.E.	54	
	Ahmadi	42	
	Rasik	19	
	Shula-i-Tur	11	
	Law	11	
	Nizami	3	
	Commercial Union	3	
	Muhammadi	2	145
Allahabad	Sarasvati	31	
	Anwar-i-Ahmadi	17	
	Indian	16	
	Desopkarak	15	
	Nazair-i-Kanmi-i-Hind	14	
	Trade Circular	7	
	Dharmik	6	
	Imperial Printing	5	
	Church Mission Congregational	5	
	Namwar	4	
	Queen	4	
	Vidya-dharma-Vardhak	3	
	Vaidik	3	
	Sukh Sambad	3	
	Najim-us-Sakib	2	
	Hanumat	2	
	Pioneer	2	
	Ihtishamiyya	1	
	Indian Christian	1	
	Zubdat-un-Nazair	1	
	Herald	1	143
Benares	Chandra-prabha	30	
	Amar	20	
	Medical Hall	12	
	Tinmira Nasak	12	
	Bharat Jiwan	10	
	Raja Rejesvari	5	
	Benares Printing	3	
	Sayyid-ul-Matabi	3	
	Iksir-i-Azam, Medical Hall	1	
	Jawahir-i-Iksir	1	
	Light	1	
	Harihara Ratnakar	1	
	Vidya Sagar	1	
	Hari-prakas	1	
	Jyoti-prakas	1	
	Sakshi Vinayak Gorkha	1	
	Jaina-prabhakar	1	104
Farukhabad	Chintamani	54	
	Bharat-bhushan	17	
	Nazair-i-kanum-i-Hind	3	74
Agra	Mufid-i-Am	10	
	Vidya-Vilas	10	
	Saligram's	8	
	Satya-prakas	6	
	Mathura	5	
	Ilahi	5	
	Akhbari	3	
	Mumtazia	3	
	Agra Medical	2	
	Munawwari	2	
	Amir-ul-Matabi	2	
	Ornamental Job	2	
	Chitra Gupt	2	
	Ijaz-i-Muhammadi	2	
	Ijad-i-Kishan	2	
	Sikandra Orphanage	1	
	Agra Akhbar	1	
	S. Brown and Sons	1	
	Gulshan-i-Ilm	1	
	Moon	1	
	Abul-Ulai	1	
	Husaini	1	
	Rashid	1	72

Table showing the total number of Works published in each Place and in each Press during the year 1891—concluded.

Place of publication.	Name of the press.	Total number of works published in the press.	Total number of works printed in the press.
Meerut	Vidyadarpan	35	
	Jwala-prakas	12	
	Gulzar-i-Muhammadi	5	
	Chaman-i-Hind	4	
	Dar-ul-Ulum	4	
	Jagat-prakas	3	
	Arya-darpan	1	
	Kasi-prakas	1	
	Rahmani	1	66
Moradabad	Vidya Bhushan	5	
	Gulzar-i-Ahmadi	5	
	Ihtishamiyya	4	
	Narayan Chaskar	4	
	Gulzar-i-Ibrahim	3	
	Mihir-i-Hind	3	
	Nayyir-i-Azam	2	
	Matli-ul-Ulum	1	
	Rahbar	1	28
Jaunpur	Azim-ul-Matabi	11	
	Akbar	2	13
Saharanpur	Khair-Khwah	3	
	Bulbul-i-Hind	3	
	Akhtar-i-Hind	1	7
Bareilly	Kaisari	6	
	Nadiri	1	7
Mirzapur	Khechri-Samachar	3	
	Remembrancing	3	6
Aligarh	Bharat-bandhu	3	
	Jagad Vinod	1	
	Aligarh Institute	1	5
Etawah	Masdar-ut-Talim	4	4
Gorakhpur	Riyaz-ul-Akhbar	3	
	Anwar-i-Yusufi	1	4
Shahjahanpur	Arya-prakas	3	
	Arya-darpan	1	4
Etah	Suhfa-i-Hind	2	
	Surma-i-Tur	1	3
Calcutta	Calcutta Central	3	3
Roorkee	Thomason Civil Engineering College	2	2
Fyzabad	Ajodhya-Vedehi	2	2
Sitapur	Subh-i-Sadik	2	2
Fatehgarh	Jagat Prakash	1	1
Fatehpur	Nasim-i-Hind	1	1
Lakhimpur (Kheri, Oudh)	Hindi Prabha	1	1
Almora	Debating Club	1	1
Budaun	Bharat Bhushan	1	1
Muttra	Syama Kasi	1	1
Bombay	Education Society	1	1
	TOTAL	...	959

Statement showing the number of publications during the year 1891-92 on each subject.

Subject.	Total.
Biography	5
Drama	14
Fiction	65
History	20
Language	192
Law	28
Medicine	37
Miscellaneous	105
Poetry	70
Politics	3
Philosophy (including Mental and Moral Science)	55
Religion	306
Science (Mathematical and Mechanical)	38
Science (Natural and other)	15
Voyages and Travels	6
TOTAL	959

E. WHITE,
Director of Public Instruction,
N.-W. P. and Oudh.

PUNJAB.

From H. MAUDE, Esq., Officiating Junior Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 306, dated Lahore, the 11th March 1892.

I am directed to forward herewith, for the information of the Government of India, a copy of a letter No. 360, dated 18th February 1892, from the Director of Public Instruction, Punjab, enclosing a Report by the Registrar of the Education Department on the publications registered in the Punjab under Act XXV of 1867 during the year 1891.

From J. SIME, Esq., Director of Public Instruction, Punjab, to the Officiating Chief Secretary to Government, Punjab,—No. 360, dated 18th February 1892.

I have the honour to forward the Annual Report on Books registered during the year 1891, under Act XXV of 1867, furnished by the Registrar, Education Department.

From LALA RAM KISHAN, Registrar, Education Department, to the Director of Public Instruction, Punjab,—No. 44, dated 16th February 1892.

I have the honour to submit a report, together with its accompaniments, on the publications registered in the Punjab, under Act XXV of 1867, during the calendar year 1891.

2. The total number of books received for registration fell from 1,577 to 1,286. Almost all the heads under which publications are arranged exhibit a decline. This general fall is, however, not due to any deterioration in the literary progress of the people, which, on the other hand, has been exceedingly satisfactory in the production of a large number of original works and translations of marked ability and worth, but to the operation of the amended Act of 1890, according to which new editions published without change have been exempted from registration.

An impetus has been given to the development of the Vernacular literature by the Punjab Text Book Committee in encouraging good productions by purchasing copies of some for free distribution among educational institutions of the Province and recommending others for college and school libraries.

3. It is satisfactory to observe that the number of publications of which the copyright was registered during the year has risen from 136 to 165.

4. The number of publications in different languages registered during the previous year, as compared with those registered in the year of report, is as noted below:—

	1890.	1891.
English	46	38
Arabic	75	56
Hindi	103	98
Kashmiri	2	...
Punjábi	269	179
Pushto	5	5
Persian	56	60
Sanscrit	12	9
Sindhi	27	36
Urdu	824	700
Bi-lingual	136	90
Tri-lingual	14	12
Polyglot	8	3
	1,577	1,286

By far the largest number of publications, which is 700 or about 55 per cent. of the total number for the year, appeared in Urdú. Panjábí has only 179 against 269 in the preceding year, and, excepting Persian and Sindhí, all the other languages show a falling off in the number of publications represented by each, which is to be attributed to the cause above mentioned.

5. According to the prescribed subjects, the distribution of publication of the year is as follows:—

Arts	5
Biography	12
Drama	12
Fiction	30
History	16
Language	165
Law	65
Medicine	73
Miscellaneous	211
Poetry	328
Politics	1
Philosophy (including Mental and Moral Science)	4
Religion	292
Science (Mathematical and Mechanical)	61
Science (Natural and other)	10
Voyages and Travels	1
	1,286

Poetry and Religion include the largest number of books. Eulogistic songs, controversial, didactic and devotional verses, metrical love tales, daily prayers and diverse religious compositions, contribute to increase the number of publications registered under these heads.

There is a marked paucity of books against the important heads of Arts, Biography, Drama, History, Philosophy, Science (Natural), and Voyages and Travels, though under some of them works of superior quality have been received.

No good books on Arts can be expected to be appreciated by the working classes till the latter are able to read and benefit by such publications. Philosophy and Science are yet confined to the school, and not much cared for by the public, whilst *Travels*, as such, are almost entirely unknown.

6. Of the total number of publications registered during the year, 1,127 are books and 159 periodicals. The latter consist of 55 Legal, 37 Medical, 31 Religious, 29 Miscellaneous, and 7 Scientific. Religious periodicals show an increase over those for the preceding year. The practical periodicals, which numbered 16 in the previous year, have all vanished, probably from want of readers.

7. Among original works, translations and revised editions, the following may be mentioned in order of the subjects treated of in them:—

Arts.—Five original works were received during the year, of which the following may be noticed:—

(*a*) *Pák Ratnakar, Arthat Bryanjan Parkár, Pratham Khurd.*—Is a work on Indian cookery. The present part contains receipts for pickles of various kinds.

(*b*) *Risala-i-Gilt, Arthat Thande Mulamma karne ke Tisri Pustak.*—Is a Hindí book containing receipts for different kinds of varnish, writing ink, removing stains from woollen and silken robes, and manufacturing several other things.

Biography.—It is gratifying to find that this important subject has succeeded in attracting towards it a number of good writers. Eleven original works and one translation were received, of which a few may be mentioned :—

(*a*) *Tazkra-i-Mashahirí-Mausum ba Armughán-i-Ahbab, in Persian.*—A collection of short notices of poets, princes and philosophers, and explanations of proverbial terms and allegories occurring in Persian works. This is a useful book of reference to the school and college students, but is far from being exhaustive.

(*b*) *Kárnamá-i-Waliyan-i-Siálkot.*—Is an original work in Urdu, describing the lives and adventures of Princes Kashmira Singh and Peshawara Singh, sons of Mahárájah Ranjit Singh. The tragical end of Prince Peshawara Singh, who was assassinated by the treachery of some of the Sikh sardars, is narrated in highly touching terms.

(*c*) *Sawaneh Umrí Mullah Dopeyazah, in Urdu.*—Is the life of the famous buffoon of the Court of Akbar. He was a native of Arabia, which he left in search of his father, whom the sour temper of his mother had driven from home in disgust. The Mullah reached Delhi and became a favourite of the Emperor Akbar. This work contains several witty anecdotes and humourous sayings ascribed to Mullah Dopeyazah.

(*d*) *Tawarikh-i-Ajiba Mausúm ba Swariah-i-Ahmadi.*—Life of Sayed Ahmad of Bareilly, who is said to have been the leader of the religious war which some of the followers of Mahommed waged against the Sikhs in the north-west of the Punjab. Most of the descriptions seem to be highly coloured and exaggerated..

A chapter contains an account of the khalifahs of the Sayed, some of whom are said to have been transported for taking part in the Wahabi rising of 1864.

Drama.—The dramatic literature of the Province also shows unmistakable signs of improvement. Of the 12 books received, 7 were original works and 5 republications. The following works would seem to demand a passing notice :—

(*a*) *Qanún-i-Muhabbat Maruf ba Anjam-i-Ulfat.*—A tragical account of a prince and his companion, a son of a wazir, who both left their home in search of the bride of the former, and were waylaid by robbers and sold to a kotwal. This functionary was of a very questionable character, and had in his clutches the last bride whom he had put into a prison for spurning his reproachful overtures. With the help of the jailor the prince procured the assassination of the kotwal, rescued his young spouse, and returned to his home. After a short time, in consequence of a mishap, the princess and the wazir's son committed suicide, and the unhappy prince followed their wake.

This dramatic piece was written for the Imperial Theatrical Company, and is altogether a good production of the kind.

(*b*) *Karshmia-i-Qudrat.*—Consists of the following four dramatic pieces, all well written and ingeniously handled.

1. *Chandravali.*—Is an adaptation of a puranic romance, describing the love of Chandravali for Sri Krishna.
2. *Qamir-uz-zamán aur zuhra.*—The adventures of Prince Qamir-uz-Zaman and his ultimate marriage with a fairy.
3. *Raja Harish Chandra.*—A well-known tale from Sanscrit in which Rajah Harish Chandra's truthfulness and fidelity were put to a very severe test by a Brahman sage.
4. *Sundar and Vidya.*—A tale of love and adventure dramatised. The characters introduced seem to be appropriate and play their parts well.

Fiction.—This head has been fruitful, inasmuch as 22 original works and 5 translations, some of which can be pronounced to be of a very good order, were registered during the year under report.

The following deserve notice :—

(*a*) *Umr Pashá, Hissa-i-Awwal.*—Is an Urdu translation of the well-known and every interesting novel by Mr. Reynolds, in which the exploits and

adventures of Umr Pasha, a Turkish general in the Crimean War, are romantically narrated.

(*b*) *Fasána-i-Rúp Basant.*—Is an Urdu version of a popular Hindu story of two princes, Rúp and Basant, who had to leave their home through the faithlessness of their step-mother. The princes suffered great hardships in their voluntary exile, in which they got separated from each other. At last, after marvellous escapes and unheard-of sufferings, they succeeded in securing a kingdom and returning to their father.

(*c*) *Pir-i-Nabaligh.*—Is an original work written in good Urdu prose, giving an account of a vicious old man of over sixty who, mixing with some young debauchees, allowed himself to be befooled by his companions.

(*d*) *Madirawati Upnyás.*—A Hindí translation or adaptation of a Sanscrit tale narrating the adventures of a Brahman youth, who fell in love with a princess, and finally succeeded, with the help of a friend, in abducting her on the eve of her marriage with a prince.

(*e*) *Bísha Briksha.*—An Urdu translation of a Bengali novel, in which a rich zamindár, having a dutiful wife and plenty of worldly felicity, brought upon his head a series of miseries by his indiscreet action in taking fancy to, and eventually marrying, a young widow. The novel is very interesting and instructive, besides being written in chaste style.

(*f*) *Gulistan-i-Ján Fiza.*—A love tale, written in a highly elaborate style, abounding in rhymed phrases and copiously interspersed with verses from various Urdu poets.

(*g*) *Sarmay-ái-Diyanat.*—An original work of merit, containing an interesting tale exposing the deceptions generally practised by the amla people in securing bribes and illegal extortions from those whom business brings in contact with the former. The evil consequence of a corrupt life have been depicted in vivid colours.

History.—In addition to the educational works, 10 non-educational publications have been registered during the year, which exhibits a good advance over the productions of the previous year in this branch of literature. The following books seem to be worthy of mention :—

(*a*) *Hálát-i-Chín Mai Tasawán.*—Contains a few geographical and historical sketches of China. The matter treated of is interesting and seems to have been taken from English works on the subject.

(*b*) *Ajaib-ut-Tarikh-i Balkh.*—Contains a brief historical account of the city of Balkh and a few short notices of Káfiristan.

(*c*) *Kárnama-i-Turk Hissa Awwal.*—Memoirs of the Ottoman Turks, translated into Urdu from various European authors. The book is well written, and possesses considerable merit and interest. The present volume includes historical accounts from the founder of the Ottoman dynasty to Suleman-i-Azam, who was a contemporary of the Emperor Akbar of India.

Language.—All the books received under this head are educational. School books, as a rule, are compiled with great care under the orders and directions of the Punjab Text Book Committee. Of late it has been decided to scrupulously avoid in all the school readers anything that might offend modesty or religious feelings of any sect, and measures are being taken to revise existing books not coming up to this mark. The example set by this learned body has been followed even by some of the writers of the day, inasmuch as books have been received this year which might be pronounced to be almost free from those blemishes.

Among others, the following deserve a passing notice :—

(*a*) *English Grammar.*—A little compilation containing grammatical rules and definitions ingeniously arranged to help students on ready reference and revision of the subject.

(*b*) *Parsináma.*—Contains phrases, short sentences, and anecdotes and descriptions of a few birds and insects. The author has carefully avoided the use of Arabic words, though in attempting to write the book in pure Persian he seems to have introduced a large number of words and idioms rarely to be met with in ordinary works in that language.

(*c*) *Jawab Muzmún ka Risala, etc.*—Includes selections from standard Urdú prose and verse writers on natural and social subjects.

(*d*) *Naubahar-i Urdú.*—An educational work containing choice Urdu verses from different standard authors with explanatory notes by the compiler. To the book is appended a description of the figures of speech generally used in Persian and Urdu, and a list of substances, animate and inanimate, with which Oriental scholars usually compare the various members of the body of the beloved.

(*e*) *Primary Course Urdú by Maulví Muhammad Feroz-ud-din.*—The compiler seems to have made his selections very carefully from the prose and poetry writers of the day, and the book is likely to find favour both with teachers and students.

(*f*) *Hissa-i-Awwal Mubádi-ul-Insha.*—Contains simple but practical rules for Urdú composition up to the requirements of the middle school scholars.

(*g*) *Urdú Course Maruf ba Kalid-i-Zubándáni.*—Is a collection of selected difficult verses from various Urdú authors of note with hints from their analysis. In another part of the book copious explanations are given to aid the scholar. A glossary of idiomatic phrases and brief sketches from the lives of a number of Urdu poets, together with other useful information connected with the art of poetry, are appended to the book. The only defect in this otherwise valuable publication is the presence of verses of questionable import.

(*h*) *Nasihat Fáryamnama, etc.*—Is a collection of letters by Maulví Nazir Ahmad, the author of many Urdu works of utility and merit. The letters are full of instructive and moral subjects.

(*i*) *Sughar Saheli ba Taswir.*—Expressly written for girls in a peculiarly interesting style in the language of women, contains sound advice to young girls in matters concerning domestic life.

(*j*) *Ashtadheyai Paratham Bhág.*—Is a translation of Chaper I of Paníní's aphorisms of Sanscrit grammar, which the translator has taken pains to render into simple Hindi. Suitable illustrations have been added to make the subject readily intelligible to school students.

(*k*) *Pushto Bat Chit.*—Is designed to aid European officers in acquiring a knowledge of the Pushto language. Pushto equivalents are given of the Urdú sentences arranged in the form of a conversation on various subjects.

(*l*) *Lughat-i-Arabi-Urdú Mausúma Nizam-i-Qadri.*—Is an Arabic-Urdú dictionary, giving derivations of words and quoting appropriate verses from the Quran in support of the meanings given by the compiler. The work is not exhaustive, but it cannot fail to prove a very useful book of reference to the student of Arabic.

(*m*) *Shabdárth Dipká Kosh.*—A small vocabulary of different Sanscrit words that can be met with in text-books used in schools.

Law.—Books registered under this head consist mostly of periodicals on legal matters and translations or abridgments of the decisions of the Chief Court usually sought after for reference by lawyers and pleaders.

The only publication deserving of mention has been an Urdu translation of the Law of Tort by Pandit Piyaré Lál of the local bar.

Medicine.—Altogether 73 publications, including 65 orginal works, 6 translations, and 2 reprints, were received for registration during the year. Of these, 5 are on the European system, 16 on the Yunaní (Greco-Arabic) system, and 8 on the Vaiylik system of medicine, besides 44 in which all or some of the above modes of treatment are combined. The Yunaní pharmacy does not yet seem to have much relaxed its hold on popular faith, as would appear from the number of original works that issue in its support, though it cannot be deemed that all other systems of medicine have been thrown into the background in favour of the European treatment, which is held in high esteem by the generality of the people.

(*a*) *Nighant Bhasha.*—A description in Hindi of medicinal herbs, minerals, etc., according to the Vaidik system of medicine.

(*b*) *Tibbi-i-Ruharú.*—In this book an attempt has been made to introduce what the author calls the spiritual treatment of the various diseases to which the human body is subject. The author beseeches people to give a trial to this novel method, which does away with all the ordinary modes of treatment by medicine.

(c) *Mufridat-i-Bakrami.*—Is a Persian translation of a Sanscrit work on the medicinal properties of a number of Indian herbs, fruits, etc.

(d) *Yaqúti, etc.*—A Persian work on Greco-Arabic system of medicine. The greater part of the book contains a collection of receipts for different diseases, arranged in alphabetical order.

(e) *Mufridat-i-Razzaki Tarjama-i-Mufridat-i-Nasiri.*—An Urdu translation of a Persian work, giving the name, nature, and medicinal qualities of herbs, vegetables, minerals, animals, etc., used in the Indian pharmacy on the Yunaní system. The book opens with a description of various kinds of medicines, grouped according to their effects on the various organs of the human body and the degree of heat and cold they produce. The various methods employed in the cleansing, preparation and application of the individual and compound medicines have also been added to make the book practically useful. Urdu equivalents of most of the Arabic terms used throughout the work have not been given.

(f) *Bovine Obsterics: Yán-i-Risala-i-ilm-i-Taulid.*—A highly useful compilation by Sayed Sardár Sháh Gílání, Lecturer on Bovine Pathology in the Lahore Veterinary School. The general public, and especially zamíndars and those who keep cattle, will find this book a ready guide in matters connected with the tending of domestic animals.

(g) *Amrit Sagar, Arthat Partáp Sagar.*—A standard Hindi work on the Vaidik system of medicine, compiled under the auspices of the late Maharájah Partab Singh, Sawai of Jodhpur.

(h) *Bachchon ka Rakhrakhao.*—A very useful small tract, containing sound advice to mothers for the preservation of the health of their children. Most of the common ailments to which little children are subject have been fully treated of in a very simple Urdú style.

(i) *Dastur-ul-Amal Tazidári wa Nasal Kashi-i-Aspán mai Tasawir.*—Is a manual of practical house-keeping and horse-breeding. This is the first compilation of its kind in Urdú, and is likely to be helpful to the veterinary students and those who interest themselves in horse-breeding.

Miscellaneous.—Under this class are grouped publications on various subjects which cannot be classed against one or the other prescribed heads. Of the 211 books registered 175 are original works, 22 translations, and 14 republications.

The following may be noticed as specimens of the sort of publications embraced in this comprehensive sub-division:—

(a) *Economical Accounts.*—Rules for keeping household accounts in an easy form.

(b) *Medical opinions in favour of Vegetarianism and Temperance.*—An attempt has been made to show by extracts from various eminent writers that man is a frugivorous animal, and that he was not made to eat flesh. The use of alcoholic drinks has also been denounced.

(c) *Hamarí Desí Bhenon ke halat aur unka Uddhár.*—Is a lecture delivered in Urdú by Sri Mati Kumari Prem Devi at the third anniversary of the Dev Samaj, Lahore, in which the lecturer attempted to describe the present condition of the women of India, dwelling upon the evils of early marriage, the hardships of widowhood, and the abject dependence in which Indian women were said to be kept. She condemned the noisy reformers of the day who, it was said, cried for social reforms which they dared not introduce among themselves, and concluded by mentioning the circumstances that led her to leave her parents and mix with the Dev Samaj with a view to devote her life for the amelioration of her countrywomen.

(d) *Honourable Dr. Sir Sayed Ahmad Khan Bahadur ke Lekcharon ka Majmúá.*—A collection of lectures and speeches delivered on various occasions by Sir Sayed Ahmad of Aligarh, together with a brief sketch of the honourable gentleman's life.

(e) *Guldasta-i-Zaráat.*—Lálá Shankar Das of Ramnagar, who wrote an Urdu work on moral and intellectual culture, has contributed this small book to the literature of the Province. The book is intended for zamindari schools

and it contains brief but interesting notes on land, seasons, seeds, the relations of landlord and tenant, the money-lender and the peasant.

(*f*) *Panso Latife Hissa-i-Awwal.*—Is a collection in Urdu of witty and humorous tales taken from various sources. Some of the legends are written in questionable taste and indecent terms.

(*g*) *Tuhfa-i-Imtihan-i-Police.*—A collection of questions set at the Police Departmental Examinations during the last fifteen years and their answers.

(*h*) *Guide to Cricket.*—Is, as the name imports, a small book in Urdu, containing directions and rules for the game of cricket, which has become popular in this Province.

(*i*) *Kimeya-i-Daulat wa Risala-i-Iksír-i-Reyazat.*—Treats of the way of acquiring wealth by honest means, and avoiding and discharging debts. It recommends habits of industry and thrift, quoting copiously from English authors on the subject. A small poem, exhorting the people to encourage physical exercise is appended.

(*j*) *Industrial development with special reference to the present condition of India.*—A lecture delivered at the Lahore Government College by its learned professor, Mr J. C. Oman. It deals with the important question as to how to improve the condition of India so far as its industrial development is concerned.

(*k*) *Akhlaq-un-Nisa.*—Contains brief sketches of the lives of Her Imperial Majesty Queen Victoria, the Princess Alice, and Elizabeth Fry who successfully exerted herself in the cause of reformation in the management of jails and lunatic asylums. A number of pieces of advice, calculated to help young girls in the formation of habits of industry, sanitation and good behaviour, have been added. The book is written in a very simple Urdu, as spoken by refined native ladies.

(*l*) *Mazamin-i-Bacon.*—Is an Urdu translation of the essays of Lord Bacon. The translator, the late Lálá Saín Dás, seems to have taken great pains in turning into good Urdu this very terse and philosophic work. This publication might be looked upon as a valuable contribution to the vernacular of the Province.

Poetry.—As usual the largest number of publications registered during the year has been entered against this head, which includes all metrical compositions irrespective of the nature of their subject.

The following books call for special mention to give an insight into the diversity of subjects treated of the poetry of the day:—

(*a*) *Baní Bhagtan ki.*—Selected devotional songs by different Hindu saints.

(*b*) *Gaier Sanskar.*—Songs intended to be sung on the occasions of marriages, births, deaths, and other religious and social observances of the Arya Samajists, etc.

(*c*) *Pothi Sukhmaní.*—Devotional verses in Punjabi by Gurú Arjan Sahib. These are generally read by Sikhs and Hindus.

(*d*) *Láilá Majnun Nazami.*—Is a love tale of Láilá and Majnún by Nazami, a standard Persian author of the time of King Maunchahai of Persia.

(*e*) *Masnaví Aina-i-Hind.*—In this little work the followers of Sir Sayed Ahmad and the late Pandit Dayá Nand Guraswati have been exhorted to persevere in their efforts about the reformation set on foot by those leaders. The poem is spirited.

(*f*) *Hissa i-Awwal Muzaqul Ashiqín.*—Is a Punjabi metrical translation of selections from the Diwan-i-Hafiz. The translation is almost accurate, and shows great skill of the poet in turning the melodies of the "Nightingale of Shiraz" into easy-flowing Punjabi verse.

(*g*) *Megh Binod.*—Is a book in Hindi verse on the Vaidik system of medicine by a Jain physician of note.

(*h*) *Chamnastan-i-Shah.*—Poetical works in Persian by the Durani king Shah Shiya, written in the style of the Diwan-i-Hafiz. The language is pure and simple.

(*i*) *Masnaví Qatra-i-ab ka Safarnama.*—This little poem contains an account of a drop of water, the changes it undergoes, its composition and properties. The

book is very interesting, and the author's efforts in writing out a scientific subject in easy but faultless verse are commendable.

(j) *Khazna-i-Khurrami.*—A collection of devotional Urdu songs in praise of the Almighty God and Jesus Christ, composed on the model of religious songs by Hindus.

(k) *Poems by Ernest Holder.*—Short English poems written on various occasions and subjects.

(l) *Bálmiki Ramayan, etc.*—An abridgment of Balmiki Ramayan written in Persian verse of merit.

(m) *Mela Goindwal, etc.*—A description in Punjabi verse of the last annual fair held at Goindwal, a sacred place of the Sikhs, where cholera broke out and worked havoc in the large gathering.

(n) *Masnawi-i-Nakhat-i-Gul.*—A small poem in elegant Urdu, describing a tale of love and adventures of a prince who fell in love with a fairy.

Politics.—Is not generally understood or cared for by the generality of the people in this Province. The only publication recorded under this head seems to be the production of a foreign pen, in which the administration of justice in this Province seems to have been traduced in a spiteful spirit.

Philosophy.—Only 4 publications were registered during the year. The following may be mentioned :—

(a) *Mubad-i-ul-Hikmat.*—A treatise on elementary logic, written by M. Nazir Ahmad Khan, author of several very useful and popular text-books.

Religion.—This head is next to poetry in point of number of publications received, which was 292. Of these 235 were original works, 5 translations, and 52 reprints. Arranged according to different faiths professed, the numbers stand against—

Mahommedans	188
Hindus	26
Sikhs	15
Christians	40
Aryas	8
Brahmos	13
Jains	1
Lal Begs (mehtars)	1
	292

The controversies between the Arya Samajists and Deo Samajists show signs of abatement, but those between the former and the orthodox Hindus, as also among Mahomedans about the so-called second Jesus Christ, are kept up with vigour, each party trying to run down the religious opinions of the other. The Christians, too, are as active as ever in holding out to the public their own teaching as worthy of being followed by all.

(a) *Majmúa-i-Isrár-i-Nihání Yáni Kitab-i-Gulzár-i-Máni.*—An Urdu work on the acquisition of a knowledge (gyan) of the soul and self according to the Vedant philosophy. Endeavour has been made to show that the human soul is not different from the supreme spirit (parmátma), and that all pleasure and pain, as also the entire material world, are illusions having no reality.

(b) *Did-i-Haqq.*—The author has undertaken to introduce a regular code of morals and religious observances for mehtars (low-caste sweepers) of the Punjab, whom the author exhorts to follow the teaching of their spiritual guides Balmik and Lál Beg. The writer seems to take great interest in the welfare and union of this community, and itinerates to reform them by offering advice at their own doors

(c) *Faryád-i-muslamín.*—Contains numerous articles showing diverse causes which have helped to create discord among Mahommedans. The author exhorts his co-religionists to always strive to preserve union among themselves, and to avoid, as far as possible, hot discussions with the followers of other religions.

(d) *Fath-i-Islam Hissa-i-Awwal.*—The author, Mirzá Ghulám Ahmad of Qádián, announces to the world that he has been sent by God to ameliorate the condition of mankind, and that in spiritual power, morality and nature, he is like Jesus Christ, and calls on the public to follow him.

(*e*) *Dharma Rakhsha.*—In this book an attempt has been made to defend the religious tenets of the orthodox Hindus against certain attacks made by a member of the Brahmo Samaj.

(*f*) *Vox Clamantis.*—In this small book an attempt has been made to compare revelations with modern science, and to explain discrepancies pointed out answer to objections raised by such scientists as Professor Huxley.

(*g*) *Bhúdar Jain Shatak.*—One hundred and seven songs in various metres, extolling the praise of some of the Jain preceptors, depicting the transitory and fruitless enjoyments of this world, and exhorting the Jains to practice virtue and avoid sin in order to procure liberation from mundane existence. The language of the verses is very elegant. The book has been carefully edited and is copiously annotated.

(*h*) *Sardha Puran.*—Contains directions for the Sikhs as to the manner of reciting certain pieces from the Granth which are considered to insure success and prosperity in worldly concerns and liberation from disease.

(*i*) *Al qual ul Jamíl fi Tariqul Masíl.*—The author, who seems to be a follower of Mirzá Ghulám Ahmad of Qádián, exhorts Mahommedans to accept his teaching, and asserts that the Mirzá is the same Jesus Christ whose advent is foretold in the Quran.

(*j*) *Bichár Málá.*—A Hindi poem on the Vedant philosophy, together with a simple analysis of the original to make it readily intelligible to an ordinary reader.

(*k*) *Mashhúr Tabíb Sequah.*—A hand-bill of the Punjab Religious Book Society, in which people are asked to seek the Lord Jesus Christ for a remedy against the impurities and diseases of the soul in the same way that men flock round Dr. Sequah for relief from certain physical ailments.

(*l*) *Isháa--us-Sunnat in Nabwiyah.*—A very ably conducted periodical on Mahommedan religious subjects. Nos. 1 to 3 of Volume 13 contain a review of the letters of Mirzá Ghulám Ahmád of Qádián, who proclaims himself as the second Jesus Christ. The Mirzá and one of his disciples have been repeatedly challenged to a discussion by the proprietor, which the former seems to avoid.

Science (*Mathematical and Mechanical*).—As many as 61 publications were registered under this head. Most of these are educational books, of which the following may be noticed :—

(*a*) *Tahrir-i-ul-Ashkál.*—The first three books of Euclid in Urdu, with copious notes and exercises and hints to solve them. The work is calculated to impart a thorough knowledge of the subject to school-boys.

(*b*) *Tariqa-i-Hissáb.*—A book on the elements of arithmetic, in which the author has attempted to devise a simple and intelligent mode of teaching the subject to scholars of the Lower Primary department.

Science (*Natural and other*).—Of the 10 books received, the following will show what they are worth :—

(*a*) *Risala-i-Ilam-i-Tabiyát, Hissa-i-Awwal.*—Is a treatise on physical science, designed to aid students who take up the subject for the Departmental Examinations.

(*b*) *Quwati-i-Kahrabái ke Sabaq.*—Is a translation of Professor Tyndall's Electricity. The translator has shown considerable ability in rendering the original book into simple and readily intelligible Urdu. The general get-up is praiseworthy, and the illustrations and diagrams are clear and easy.

Voyages and Travels.—This head is almost blank. The only publication registered is a translation of the travels of the Shah of Persia, who visited England and France long ago and wrote a diary of notable events.

General Statement of Publications registered in the Punjab under Act XXV of 1867 during the year 1891.

Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	5	...	...	...	5	...	5	5
Biography	9	2	...	1	12	1	11	12
Drama	7	...	5	...	12	...	12	12
Fiction	22	...	3	5	30	...	30	30
History	12	4	...	...	16	6	10	16
Language	66	63	32	4	165	165	...	165
Law	16	...	1	48	65	...	65	65
Medicine	62	3	2	6	73	2	71	73
Miscellaneous	136	39	14	22	211	74	137	211
Poetry	247	9	70	2	328	6	322	328
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	4	...	...	...	4	1	3	4
Religion	228	7	52	5	292	...	292	292
Science (Mathematical and Mechanical)	47	12	1	1	61	52	9	61
Science (Natural and other)	5	4	...	1	10	9	1	10
Voyages and Travels	...	...	...	1	1	...	1	1
TOTAL	867	143	180	96	1,286	316	970	1,286

English Language.

Language	1	3	...	...	4	4	...	4
Law	15	...	...	...	15	...	15	15
Miscellaneous	6	...	2	...	8	1	7	8
Poetry	2	...	...	...	2	...	2	2
Politics	1	...	...	...	1	...	1	1
Religion	7	...	...	...	7	...	7	7
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	33	3	2	...	38	5	33	38

Arabic Language.

Language	3	1	11	...	15	15	...	15
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	...	...	1	1	...	1
Religion	17	1	21	...	39	...	39	39
TOTAL	22	2	32	...	56	16	40	56

Hindi Language.

Arts	2	...	...	...	2	...	2	2
Drama	3	...	2	...	5	...	5	5
Fiction	6	...	...	...	6	...	6	6
Language	4	4	1	...	9	9	...	9
Medicine	2	...	1	...	3	...	3	3
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	39	...	21	...	60	...	60	60
Religion	7	...	2	...	9	...	9	9
Science (Mathematical and Mechanical)	2	1	1	...	3	3	...	3
TOTAL	66	5	28	...	98	12	86	98

Punjabi Language.

	1	...	...	...	1	...	1	1
Biography	1	...	...	...	1	1	...	1
History	3	1	3	1	8	8	...	8
Language	2	...	1	2	5	1	4	5
Medicine	3	...	...	1	4	1	3	4
Miscellaneous	101	7	29	...	137	...	137	137
Poetry	18	1	4	...	23	...	23	23
Politics								
TOTAL	129	9	37	4	179	11	168	179

Pushtu Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	1	...	1
Poetry	4	...	...	...	4	...	4	4
TOTAL	5	...	...	...	5	1	4	5

Persian Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Biography	2	...	...	...	2	1	1	2
Fiction	1	...	...	...	1	...	1	1
Language	6	3	4	...	13	13	...	13
Medicine	5	...	...	...	5	...	5	5
Miscellaneous	7	1	1	..	9	7	2	9
Poetry	12	...	4	1	17	4	13	17
Religion	11	1	1	...	13	...	13	13
TOTAL	44	5	10	1	60	25	35	60

Sanscrit Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Language	2	...	...	...	2	2	...	2
Miscellaneous	1	...	...	...	1	...	1	1
Religion	5	...	1	...	6	...	6	6
TOTAL	8	...	1	...	9	2	7	9

Sindhi Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Drama	2	...	...	...	2	...	2	2
Fiction	2	...	...	...	3	...	3	3
Language	1	...	3	...	4	4	...	4
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	1	...	1	...	2	1	1	2
Poetry	11	...	...	...	11	...	11	11
Religion	4	...	8	...	12	...	12	12
TOTAL	24	...	12	...	36	5	31	36

Urdu Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Arts	3	...	...	...	3	...	3	3
Biography	6	2	...	1	9	...	9	9
Drama	2	...	3	...	5	...	5	5
Fiction	12	...	3	5	20	...	20	20
History	11	4	...	...	15	5	10	15
Language	37	45	8	3	93	93	...	93
Law	6	...	1	43	50	...	50	50
Medicine	51	3	...	4	58	1	57	58
Miscellaneous	103	35	10	21	169	61	108	169
Poetry	56	2	11	...	69	2	67	69
Philosophy (including Mental and Moral Science)	3	2	...	...	3	...	3	3
Religion	121	2	13	2	138	...	138	138
Science (Mathematical and Mechanical)	45	12	...	1	58	49	9	58
Science (Natural and other)	4	4	...	1	9	9	...	9
Voyages and Travels	...	...	...	1	1	...	1	1
TOTAL	460	109	49	82	700	220	480	700

Arabic and Urdu Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Language	2	...	...	...	2	2	...	2
Religion	19	...	2	3	24	...	24	24
TOTAL	21	...	2	3	26	2	24	26

Punjabi and Urdu Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	...	...	1	...	1	1	...	1
Poetry	7	...	1	...	8	...	8	8
TOTAL	7	...	2	...	9	1	8	9

Persian and Punjabi Language.

Poetry	2	...	1	1	4	...	4	4

English and Urdu Language.

Language	3	6	...	...	9	9	...	9

Sanscrit and Hindi Language.

Language	2	...	...	...	2	2	...	2
Miscellaneous	3	...	...	...	3	...	3	3
Religion	2	...	...	...	2	...	2	2
TOTAL	7	...	...	...	7	2	5	7

Sanscrit and English Language.

Religion	2	..	...	...	2	...	2	2

Persian and Hindi Language.

Poetry	1	...	...	...	1	...	1	1

Punjabi and Hindi Language.

Poetry	1	...	1	...	2	...	2	2

Persian and Urdu Language.

Language	1	1	...	...	2	2	...	2
Miscellaneous	1	3	...	...	4	2	2	4
Poetry	1	...	1	...	2	...	2	2
Religion	2	...	...	...	2	...	2	2
TOTAL	5	4	1	...	10	4	6	10

Arabic and Persian Language.

Religion	5	2	...	...	7	...	7	7

Hindi and Urdu Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	6	...	1	...	7	...	7	7

Arabic and Punjabi Language.

Religion	1	...	1	...	2	...	2	2

Arabic and Pushtu Language.

Poetry	1	...	...	...	1	...	1	1
Religion	2	...	...	...	2	...	2	2
TOTAL	3	...	...	...	3	...	3	3

Urdu and Pushtu Language.

Language	1	...	...	...	1	1	...	1

Hindi-Punjabi and Urdu Language.

Poetry	1	...	...	...	1	...	1	1

Urdu-Persian and English Language.

Miscellaneous	7	...	...	...	7	...	7	7

Arabic-Persian and Urdu Language.

Religion	3	...	...	...	3	...	3	3

Arabic-Persian and Pushtu Language.

Religion	1	...	...	...	1	...	1	1

Urdu-Persian-Arabic and Punjabi Language.

Poetry	1	...	...	...	1	...	1	1

Urdu-Persian-English-Sanscrit and Hindi Language.

Miscellaneous	2	...	...	...	2	...	2	2

CENTRAL PROVINCES.

From C. E. B. CRITCHLEY, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 509, dated the 29th January 1892.

I am directed, in accordance with the instructions contained in Home Department Resolution No. $\frac{1}{460}$, dated the 12th September 1882, to submit five statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890, during the year 1891.

2. A summary of the contents of the statements is also submitted.

ANNUAL ANALYSIS OF BOOKS, ETC., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867, AS AMENDED BY ACT X OF 1890, DURING THE YEAR 1891.

Hindi and Urdu.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	1	...	1

Sanscrit Language.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	1	...	...	...	1	...	1	1

Hindi Language.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Philosophy, including Mental and Moral Science	1	..	...	...	1	...	1	1
Arts	1	...	...	...	1	1	...	1
Language	1	...	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1

Marathi Language.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Miscellaneous	3	..	...	...	3	...	3	3
History	1	...	...	...	1	...	1	1

English Language.

Subjects.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1

Summary of Contents of Statements showing analysis of Publications registered in the Central Provinces during the year 1891.

Subjects.	Language.	Contents.
1. Science, (Mathematical and Mechanical)	English	Middle School Euclid, containing the first twenty-sixth propositions of Book I, with notes and Middle School papers with answers.
2. Miscellaneous	Marathi	Second Annual Report of the Gorakshani Sabha, Nagpur.
3. Ditto	Do.	Kararnama, or Agreement of Swadeshi Mills Company, Nagpur.
4. Ditto	Do.	Rules for Rai Bahadur Mukund Balkrishna Booti's firm.
5. History	Do.	Shri Ram Katha, or History of Shri Ram.
6. Philosophy, including Mental and Moral Science.	Hindi	"Sushiksha," or "Good Instruction."
7. Arts	Do.	"Hand and Eye Training" (Rules for paper-cutting, card-board, and clay-modelling).
8. Language	Do.	"Student's Companion," or the requirements of the 1st Hind class.
9. Miscellaneous	Do.	"Dhenu Vinaya," or Prayer by the Cow.
10. Poetry	Sanscrit	"Ram Durga" (prayer to Ram).
11. Language	Hindi and Urdu	"Urdu-Nama," or translation of Tashrih-ul-Huruf.

C. E. B. CRITCHLEY,

Asst. Secy. to the Chief Commr., Central Provinces.

BURMA.

From C. C. Lowis, Esq., C. S., Under Secretary to the Chief Commissioner, Burma, General Department, to the Secretary to the Government of India, Home Department,—No. 844-3B—4, dated Rangoon, the 26th February 1892.

In accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analyses of publications registered in this Province during the year 1891 under Act XXV of 1867 as amended by Act X of 1890.

2. One hundred and seventy-six publications, of which 19 were printed at Mandalay, were registered during the year as against 149 in 1890 and 165 in 1889. Classified according to language, there were 7 publications in English, 92 in Burmese, 2 in English-Burmese, 68 in Pali-Burmese, 1 in Pali, 5 in Karen, and 1 in Tamil. Classified according to their subject-matter, there were 23 shown under "Drama," 1 under "History," 8 under "Language," 1 under "Law," 4 under "Medicine," 8 under "Miscellaneous," 48 under "Poetry," 77 under "Religion," 5 under "Science (Mathematical and Mechanical)," and 1 under "Science (Natural);" or, according to another mode of classification, there were 21 of an educational and 155 of a non-educational character.

3. Of these publications, the only work deserving of notice is "A Precise Translation of the Three-character Classic." It is of interest as being the first English translation from Chinese published in Burma.

ANALYSIS OF PUBLICATIONS REGISTERED IN BURMA DURING THE YEAR 1891.

English.

Subject.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	1	...	...	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	1	2	...	2	2
Poetry	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	6	...	...	1	7	1	6	7

Burmese.

Subject.	First edition.	New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	19	...	4	...	23	...	23	23
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	1	1	1	...	1
Language	1	1	1	...	3	3	...	3
Law	...	...	...	...	...	...	...	...
Medicine	2	...	1	...	3	...	3	3
Miscellaneous	3	...	3	...	6	...	6	6
Poetry	24	5	16	...	45	1	44	45
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	5	...	...	2	7	...	7	7
Science (Mathematical and Mechanical)	1	...	2	...	3	1	2	3
Science (Natural and other)	...	...	1	...	1	1	...	1
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	55	6	28	3	92	7	85	92

English-Burmese.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	2	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	...	...	2	...	2	2	...	2

Pali-Burmese.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	34	...	32	...	66	8	58	66
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	35	...	33	...	68	8	60	68

Pali.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philsophy	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	1	...	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	1	...	1

Karen.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	1	...	1	1	...	1
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	1	...	...	1	2	...	2	2
Religion	1	...	...	...	1	1	...	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	3	...	1	1	5	2	3	5

Tamil.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

General Analysis of Publications registered in Burma during the year 1891.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	19	...	4	...	23	...	23	23
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	1	1	1	...	1
Language	3	1	4	...	8	7	1	8
Law	1	...	...	...	1	...	1	1
Medicine	2	...	2	...	4	...	4	4
Miscellaneous	4	...	3	1	8	...	8	8
Poetry	27	5	16	...	48	1	47	48
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	41	...	33	3	77	9	68	77
Science (Mathematical and Mechanical)	3	...	2	...	5	2	3	5
Science (Natural and other)	...	...	1	...	1	1	...	1
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	100	6	65	5	176	21	155	176

ASSAM.

From F. C. DAUKES, Esq., Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. 1095 G., dated Shillong, the 9th February 1892.

I am directed to transmit, for the information of the Governor General in Council, a copy of letter No. 3, dated the 1st February 1892, from the Officiating Director of Public Instruction and Registrar of Books, Assam, submitting the Annual Report and Analysis of Publications registered during the year 1891 under Act XXV of 1867, as modified by Act X of 1890.

From M. PROTHERO, Esq., M.A., Officiating Director of Public Instruction and Registrar of Books, Assam, to the Secretary to the Chief Commissioner of Assam,—No. 3, dated Shillong, the 1st February 1892.

I have the honour to submit herewith a statement in the form prescribed by the Government of India for the publications registered in the Province of Assam during the year 1891 under the provisions of Act XXV of 1867, as modified by Act X of 1890, from which it will be seen that 31 works were registered during the year of report against 25 in the preceding year, showing an increase of 6 books. Of the 31 books registered during the year, 18 are educational and 13 non-educational. Of the original works, 21 are of first edition and 10 of new edition. The number of copies of educational works decreased from 18,500 in 1890 to 17,500 in 1891, and the number of non-educational works issued in the year of report was 6,750 against 4,875 in the preceding year.

2. The publications registered during the year 1891 came under the following heads:—

1. Fiction	2
2. Law	2
3. Language	16
4. Poetry	3
5. Religion	6
6. Science	1
7. Miscellaneous	1
TOTAL	31

3. As the publications are now supplied free of cost according to Act X of 1890, no statement of expenditure is submitted.

4. Copyright of two books was registered during the year under report.

5. In accordance with the instructions contained in the Government of India, Home Department, Resolution No. $\frac{1}{463}$ of the 12th September 1882, a separate statament of each of the English, Bengali, Assamese, Sanscrit, Garo, and Khasi languages and 2 for bi-lingual combination is herewith submitted.

6. No periodicals were registered in the Province of Assam during the year 1891.

7. No books were catalogued during the first quarter of the year. The three quarterly catalogues of books, *viz.*, for the second, third, and fourth quarters registered, are appended to this report.

ANALYSIS OF PUBLICATIONS REGISTERED IN ASSAM UNDER ACT XXV OF 1867 DURING THE YEAR 1891.

Subjects.	Books published in English and other European languages.		Books published in the Vernacular languages spoken in the province.		Books published in Indian classical language.		Books published in more than one language.		REMARKS.
	1890.	1891.	1890.	1891.	1890.	1891.	1890.	1891.	
1. Biography	...	...	1	...	...	...	...	...	
2. Law	...	1	1	1	...	...	...	...	
3. Science (Mathematical and Mechanical)	...	1	1	...	...	...	...	...	
4. Poetry	...	...	2	3	...	...	...	...	
5. Religion	...	...	1	1	...	2	...	3	
6. Fiction	...	...	...	2	...	...	...	...	
7. Language	...	...	...	12	...	...	...	4	
8. Miscellaneous.	...	...	18	1	1	...	...	...	
TOTAL	...	2	24	20	1	2	...	7	
Original works, First edition	...	2	13	11	1	2	...	6	
Original works, New edition	...	...	11	9	...	...	...	1	
TOTAL	...	2	24	20	1	2	..	7	
Educational works	...	1	17	13	...	...	...	4	
Non-educatinal wor ks	...	1	7	7	1	2	...	3	
TOTAL	...	2	24	20	1	2	...	7	

Abstract of the Subject.

Subjects.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First editions.	New editions.						
Fiction	2	...	...	...	2	...	2	2
Language	8	8	...	...	16	15	1	16
Law	2	...	...	...	2	...	2	2
Poetry	2	1	...	...	3	2	1	3
Religion	5	1	...	...	6	...	6	6
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	21	10	...	...	31	18	13	31

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
English.								
Law	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	2	...	...	...	2	1	1	2
Bengali.								
Fiction	2	...	...	...	2	...	2	2
Language	4	8	...	...	12	11	1	12
Law	1	...	..	...	1	...	1	1
Poetry	1	1	...	...	2	2	...	2
TOTAL	8	9	...	...	17	13	4	17
Assamese.								
Miscellaneous	1	...	...	...	1	...	1	1
Sanscrit.								
Religion	2	...	...	...	2	...	2	2
Garo.								
Religion	1	...	...	...	1	...	1	1
Khasi.								
Poetry	1	...	...	...	1	...	1	1
English-Bengali.								
Language	4	...	...	...	4	4	...	4
Bengali-Sanscrit.								
Religion	2	1	...	...	3	...	3	3

J. H. CORKERY,
for *Offg. Director of Public Instruction, and*
Registrar of Books, Assam.

ASSAM LIBRARY.

Revised Catalogue of Books for the quarter ending 30th June 1891.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be translated into English when the title page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer, and name or firm of publisher.	Date of issue from the press or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright, or any portion of it.	Date of entry.	Remarks.
	LANGUAGE.		ENGLISH AND BENGALI BOOKS.										R a. p.			
			The following six books are designed for educational purposes:—													
1	Key to Murray's Spelling Book, Part I.	English and Bengali.	Kali Sadaya Bhattacharyya.	Language	Srihatta Mihir Press, Sylhet.	Jay Gopal Biswas.	10th February 1891.	24 pages	Demy 8vo	1st edition	500	Printed	0 2 0	No book registered during the quarter.		A Bengali transliteration of Murray's Spelling Book, *i.e.*, the English words written in Bengali character with Bengali equivalents.
	POETRY.				BENGALI BOOKS.											
2	Padya Mukul, or Buds of Poetry.	Bengali ...	Abanidhar Bhattacharyya.	Poetry	Srihatta Mihir Press, Sylhet.	Jay Gopal Biswas.	24th December 1890.	22 pages	Do. 12mo.	,, ,,	500	Ditto	0 1 6			A poem containing certain moral lessons.
3	Kabita Kusum Pratham Bhaga, or Flower of Poetry, Part I.	,, ...	Barada Kinkar Sen.	,,	New Paridharsak Press, Sylhet.	Girish Chandra Das.	31st March 1891.	26 ,,	Ditto	7th ,,	1,000	Ditto	0 2 0			Ditto ditto.
	LANGUAGE.															
4	Kabita Kusumartha, Part I, or Key to Kabita Kusum, Part I.	,, ...	Dina Nath Chandra.	Language	Ditto	Ditto	Ditto	40 ,,	Ditto	3rd ,,	1,000	Ditto	0 1 6			Contains meanings of words of Kabita Kusum, Part I.
5	Padya Sangraha Byakhya, or Key to Padya Sangraha, Part I.	,, ...	Kuti Chand Das.	,,	Paridarsak Press, Sylhet.	Raj Kumar Das.	Ditto	59 ,,	Ditto	1st ,,	1,000	Ditto	0 2 0			Contains meanings of Padya Sangraha, Part I, and also explanation thereof.
6	Byakaranankur, or Grammar.	,, ...	Svarup Chandra Ray.	,,	Sylhet Mihir Press.	Jay Gopal Das.	30th March 1891.	69 ,,	Ditto	12th ,,	2,000	Ditto	0 3 6			Bengali Grammar.
	FICTION.															
7	April Rahasaya Prathambhag, or April Mystery, Part I.	,, ...	Ananda Mohan Sarma.	Fiction	New Paridarsak Press, Sylhet,	Girish Chandra Das.	1st April 1891.	24 ,,	Ditto	1st ,,	250	Ditto	0 1 0			A fiction for making April fool.
8	Samanta Patni, or the Wife of Samanta.	,, ...	Unknown	,,	Ditto	Ditto	19th January 1891.	34 ,,	Demy 8vo.	,, ,,	250	Ditto	0 2 0			A historical romance.
	MISCELLANEOUS.				ASSAMESE BOOKS.											
9	Bisalimantra, or Manta for the Cure of Aches.	Assamese...	,,	Miscellaneous.	At the Hand Press of Bancha Ram Chaudhuri, Nowgong.	Ananda Ram Das, Printer; Baladev Mohanta, Publisher.	16th May 1891.	64 ,,	16mo.	,, ,,	500	Ditto	0 4 0			Treats of mesmeric principles of curing aches.

J. WILSON,

Director of Public Instruction, and
Registrar of Books, Assam.

ASSAM LIBRARY.

Catalogue of Books for the quarter ending 30th September 1891.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be tranlated into English when the title page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer and name or firm of publisher.	Date of issue from the press or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright, or any portion of it.	Date of entry.	Remarks.
	BENGALI BOOKS.															
	LANGUAGE.															
	The following seven works are designed for educational purposes:—												R a. p.			
10	Sisusiksha Tritiya Bhager Artha Pustak (A Key to Sisusiksha, Part III).	Bengali	Uday Chand Dhar.	Language	New Paridarsak Press, Sylhet.	Girish Chandra Das.	15th September 1891.	49 pages	12mo.	3rd edition	1,000	Printed	0 2 0	...	...	Meaning-book of Sisusiksha, Part III.
11	Prathambhag Padya Pustaker Arthabahi (A Key to Padya Pustak, Part I).	"	Kuti Chand Das.	"	Ditto	Ditto	20th June 1891	24 "	12 "	5th "	1,000	"	0 1 6	...	...	Meaning-book of Padya Pustak, Part I.
12	Ditto ditto	"	Pandit Chandra Das.	"	Paridarsak Press, Sylhet	Raj Kumar Das.	10th " "	11 "	12 "	1st "	1,000	"	0 1 6	...		Ditto ditto.
13	Prathambhag Kavita Kusmer Sabdartha (A Key to Kavita Kusum, Part I).	"	Kuti Chand Das.	"	Ditto	Ditto	10th " "	36 "	12 "	3rd "	1,000	"	0 1 6	...	...	Meaning-book of Kavita Kusum, Part I.
14	Nava Path Pratham Bhager Sabartha (A Key to Nava Path, Part I).	"	Uday Chand Dhar.	"	Srihatta Mihir Press.	Joy Gopal Biswas.	22nd " "	28 "	12 "	3rd "	1,000	"	0 1 6	...	...	Meaning-book of Nava Path, Part I.
15	Saral Patramala (An easy Letter-writer).	"	Ditto	"	New Paridarsak Press, Sylhet.	Girish Chandra Das.	14th " "	22 "	12 "	3rd "	1,000	"	0 1 0	...	...	A letter-writter.
16	Hastalipir Adarsa (Specimen of Hand-writing).	"	Ditto	"	Ditto	Ditto	15th September 1891.	8 "	16 " Recognised size printed on slip, not bound.	3rd "	1,000	"	0 0 3	...	...	A copy-book.

17	Mahila Darpan (A mirror for Women).	,,	K. N. D Chaudhuri.	,,	Ditto	Ditto	Ditto	17 ,,	12 mo.	1st ,,	200	,,	0 2 0	...	...	In the course of conversation, Siva Nath Babu, at the request of his wife, Sasi Kumari, gives his wife some moral advice regarding constancy, love, and affection for husband, brothers and sisters-in-law, mother-in-law, and others of the family, and also something about the management of household affairs.
	SANSCRIT BOOKS.															
	RELIGION.															
18	Sri Srimad Bhagbadgita (The Divine Lay).	Sanscrit	Jay Gopal Biswas.	Religion	"Srihatta Mihir" Press.	Jay Gopal Biswas.	22nd June 1891	114 ,,	16 ,,	1st ,,	1,000	,,	0 4 0	...	...	Contains the conversation between Krishna and Arjun during the great battle of Kurukshetra, when the latter was unwilling to kill his kinsmen. This was recited by Sanjaya the Sage at the request of Dhritarastra. A religious book.
19	Sri Srikrishna Austottar Satanam (Eight and one hundred names of Srikrishna).	,,	Ditto	,,	Ditto	Ditto	10th ,, ,,	8 ,,	16 ,,	1st ,,	400	,,	0 0 6	...	...	
	ENGLISH AND BENGALI BOOKS.															
	LANGUAGE.															
	The following three works are designed for educational purposes:—															
20	A Companion to Anglo-Oriental Reader, Book I.	English and Bengali.	B. K. Sen and K. C. Dé.	Language	New Paridarsak Press, Sylhet.	Girish Chandra Das.	12th June 1891	32 pages	8vo.	1st edition	1,000	Printed	0 4 0	...	...	Meaning-book of Anglo-Oriental Reader, Book I.
21	A Companion to Anglo-Oriental Reader, Book II.	,,	Sarat Chandra Deb., B.A., and Raj Chandra Das.	,,	Srihatta Mihir Press.	Joy Gopal Biswas.	19th August 1891.	64 ,,	,,	1st ,,	1,000	,,	0 8 0	Sarat Chandra Deb and Raj Chandra Das of village Subhanighat, Sylhet.	17th September 1891.	Meaning-book of Anglo-Oriental Reader, Book II.

Catalogue of Books for the quarter ending 30th September 1891—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be translated into English when the title page is not in that language.)	Language in which the book is written.	Name of author, translator, or editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer and name or firm of publisher.	Date of issue from the press or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or litho-graphed.	Price at which the book is sold to the public.	Name and residence of proprietor of copy-right, or any portion of it.	Date of entry.	REMARKS.
	ENGLISH AND BENGALI BOOKS.															
	LANGUAGE.												*R. a. p.*			
22	A Companion to Anglo-Oriental Reader, Book III.	English and Bengali .	Sarat Chandra Deb B.A., and Raj Chandra Das.	Language	New Paridarsak Press, Sylhet.	Girish Chandra Das.	19th August 1891.	124 pages .	12 mo. .	1st edition	1,000 .	Printed .	0 10 0	Sarat Chandra Deb and Raj Chandra Das, of village Subhanighat, Sylhet.	17th September 1891.	Meaning-book of Anglo Oriental Reader, Book III.
	ENGLISH BOOKS.															
	LAW.															
23	A Summary of Muhammadan Law.	English .	Pram Narayan Kar.	Law .	Ditto .	Ditto .	1st September 1891.	58 ,, .	8 vo. .	1st ,,	600 .	,, .	0 8 0	...	...	Treats of the Muhammadan Law.
	GARO BOOKS.															
	RELIGION.															
24	Jacobui Chithi (Epistle of James).	Garo .	Rev. M.C. Mason.	Religion .	Tura Garo Hills.	Garo Mission, American Baptist Missionery Union.	25th August 1891.	11 ,, .	8 ,, .	1st ,,	550 .	,, .	0 0 3	...	...	Scripture.
	KHASI BOOKS.															
	POETRY.															
25	Ram Sangit, Part I (Song of Ram, Part I).	Khasi .	Unknown .	Poetry .	New Paridarsak Press, Sylhet.	Girish Chandra Das.	15th June 1891	11 ,, .	16 mo. .	1st ,,	250 .	,, .	0 1 0	...	...	Contains some songs on the powers and glory of Ram, son of Dasarath, King of Oudh.

J. H. CORKERY,

for *Director of Public Instruction, and*

Registrar of Books, Assam.

ASSAM LIBRARY.

Catalogue of Books for the quarter ending 31st December 1891.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be translated into English when the title page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer and name or firm of publisher.	Date of issue from the press or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright, or any portion of it.	Date of entry.	REMARKS.
	BENGALI BOOKS.															
	LANGUAGE.															
	The following book is designed for educational purposes:—												R. a. p.			
26	Nitihar Bodhini, or a Key to Nitihar.	Bengali	Jay Gopal Biswas.	Language	Srihatta Mihir Press, Sylhet.	Jay Gopal Biswas.	19th December 1891.	36 pages.	12mo.	1st edition.	1,000	Printed	0 2 6	...	...	Meaning-book of Nitihar.
	SANSCRIT AND BENGALI BOOKS.															
	RELIGION.															
27	Sri Sri Krishner Austottor Satanam, or the one hundred & eight names of Sri Krishna.	Sanscrit and Bengali.	Ditto	Religion	Ditto	Ditto	3rd November 1891.	7 ,,	16mo.	2nd ,,	500	,,	0 0 6	...	...	A religious book.
28	Atha Tribediya Sambatsarikaikodista Bidhi, or Rules regarding annual Sradh Ceremony according to three Vedas, *viz.*, Rig, Sam, and Yayu,	Ditto	Ramdayal Bhattacharya.	Ditto	Ditto	Ditto	15th December 1891.	16 ,,	8vo.	1st ,,	1,000	,,	0 2 6	...	...	Ditto.
29	Sri Chaitainya Satakam, or a Century of Slokas in praise of Chaitainya, the great founder of Baisnavism in Bengal.	Ditto	Chaitanya Charan Das.	Ditto	Paridarsak Press, Sylhet.	Raj Kumar Das.	15th October 1891.	27 ,,	12mo.	Ditto	1,000	,,	0 1 6	...	...	Ditto.

N

Catalogue of Books for the quarter ending 31st December 1891.—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be translated into English when the title page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer and name or firm of publisher.	Date of issue from the press or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright, or any portion of it.	Date of entry.	REMARKS.
	BENGALI BOOK.															
	LAW.															
30	Fauzdary Nazir Sangraha, Dvitiya Khanda, or Collection of Decisions in Criminal Cases from the Indian Law Reports of 1890, Part II.	Bengali .	Chaitanya Charan Das.	Law .	Srihatta Mihir Press, Sylhet.	Jay Gopal Biswas, printer, and Chaitanya Charan Das, publisher.	3rd November 1891.	54 pages .	8vo. .	1st edition.	250 .	Printed.	0 8 0	...	...	Contains decisions of High Court in criminal cases.
	ENGLISH BOOK.															
	SCIENCE.															
	The following book is designed for educational purposes :—															
31	A Guide to Introductory Primer.	English .	P. Dey, B.A.	Science .	Ditto .	Jay Gopal Biswas.	Ditto .	36 „ .	12mo. .	Ditto .	500 .	„ .	0 4 0	...	...	Contains questions and answers to Introductory Primer.

J. WILSON,

Director of Public Instruction, and
Registrar of Books, Assam.

MYSORE.

From General H. W. PRENDERGAST, R.E., Officiating Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 838-171—6, dated 15th March 1892.

With reference to your office letter No. $\frac{19}{1150-1158}$, dated the 13th June 1877, I have the honour to forward the review and analysis of books published in the State of Mysore and the civil and military station of Bangalore during the year 1891.

REVIEW AND ANALYSIS OF PUBLICATIONS IN MYSORE FOR THE YEAR 1891.

1. The number of works registered during 1891 was 184, of which 167 were books and 17 periodicals. In 1890 there were 189 books and 4 periodicals registered. Thus there has been a slight decrease of 9 in the number of publications in 1891 compared to those of 1890. The average number of publications for the previous five years from 1886 to 1890 was 133.

2. The books and periodicals of 1891 are classified according to language as follows :—

I.—English or other European languages—	
English	1
II.—Vernacular languages spoken in the Province of Mysore—	
Kannada	123
Telugu	4
Urdu	1
TOTAL	128
III.—Indian classical languages—	
Sanscrit	27
IV.—More than one language—	
English, Kannada, Tamil, Telugu, and Hindustani	1
English and Kannada	2
English and Sanscrit	3
Sanscrit and Kannada	21
Sanscrit and Telugu	1
TOTAL	28

3. The following table compares the number of original works, republications, and translations for the years 1889, 1890, and 1891 :—

	1889.	1890.	1891.
Original works	63	101	114
Republications	49	78	57
Translations	8	14	13
TOTAL	120	193	184

4. Of the total number of publications in 1891, 50 were educational and 134 non-educational.

5. The single English publication was non-educational. It is a synopsis of criminal law intended for the use of Government officials and of candidates for examinations.

6. Of the 50 educational publications, 35 were written in a Vernacular, 8 in Sanscrit, and 7 in more than one language. According to subjects, 34 related to Language, 6 were issues of a journal for the diffusion of useful knowledge called the Hitabodhini, 5 belonged to the head of Natural Science, 2 were books of Poetry, 1 was a book of Mathematical Science, 1 of Fiction, and 1 of Philosophy. Of the 35 books on Language, 17 were merely compilations of explanatory notes on Kannada school-texts, 5 were Kannada first books, 1 a Hindustani first book, 2 were vocabularies of English words and phrases explained in Kannada, 1 was a dictionary of difficult or obsolete Kannada words, 1 a glossary of Kannada words in verse, 1 a sheet of Kannada alphabet, and 1 treated of the inflections of Sanscrit verbs and nouns. The single poetry book was a reprint of Jaimini, a favourite epic poem in Kannada. The Mathematical book merely contained the tables of arithmetic. Of the books falling under Natural Science, 1 was a Kannada atlas of 10 maps, two treated of the geography of Mysore and of Dharwar respectively, 1 was a book on general geography, and 1 was a reprint of Arogyadipike, a translation of Cuningham's Sanitary Primer. The book falling under the head of Philosophy treated of the moral maxims of Bhartrihari with an explanatory paraphrase in Kannada.

7. Among the non-educational works besides the single English publication referred to above, 93 were written in a Vernacular, 19 in Sanscrit, and 21 in more than one language. According to the classification of subjects, 25 were Dramas, 16 books of Fiction, 1 was a concise abstract of the story of the Mahabharata in Kannada, 19 were books of Poetry, 5 treated of Moral Philosophy, 54 fell under the head of Religious books, and 2 treated of Astrology. Of the 25 dramas, only 3 were worthy of note. One was a Kannada translation of the Sanscrit Harischandra Nataka. Another was a reprint of the Sanscrit drama called "Kiratarjuniya" by Bharavi. The third was an annotated edition of a Sanscrit drama called "Uttaramacharitra" by Bhavabhuti, the notes being given in Sanscrit. The remaining plays were of the inferior kind of dramatic compositions called "Yakshaganas" which are greatly in favour with the rural population. These Yakshaganas are usually based upon the episodes of the Mahabharata and the Ramayana, which appear to be the chief source from which native writers of dramas and fiction draw their materials. The most important of the books classed under Fiction were the Kannada translations of the Dronaparva, Syalyaparva, Sanptikaparva, Striparva, and Syantiparva of the Mahabharata and a Sanscrit Champu work called "Champuramayana Yuddha Kanda" of some literary merit, written by Garalpuri Shastri, a pandit of Mysore, lately deceased. The remaining books of fiction consisted of tales or stories drawn from Puranic and other sources. Under the head of Miscellaneous, 1 book was a Manual of Police Drill and 1 a lecture on the blemishes of idiom and grammar found in modern Kannada publications. The rest treated of omens and other popular superstitions. Of the 19 books classed under Poetry, one was a republication of Torave Ramayana, a Kannada epic poem; another reproduced portions of Sri Harsha's Naishadha, a Sanscrit poem treating of the adventures of Nala; and a third was an annotated edition of a canto of the Mahabharata with Kannada notes and paraphrase. The remaining books were books of songs or short poems. Of the 54 books falling under the head of Religion, 17 treated of points of doctrine relating to the systems of Brahminism, Jainism, and Virashainaism. Of the remaining books, 5 were Christian tracts and the rest treated of ceremonies and observances or the praises of deities.

8. Besides the registered books, an important work on Kanarese grammar, written in 1604, was published by Government under the editorship of L. Rice, Esq., C.I.E., Director of Archæological Researches in Mysore.

9. As in 1890, there were no books, or hardly any, published under the heads of Arts, Biography, History, Politics, and Voyages and Travels. The books classed under Natural Science were hardly worthy of the name. Most of the books published were either school books or books of little literary value or interest. The want of original thought and of variety in the publications is only too apparent. No translations of English works or orginal compositions in the field of Fiction or drama have relieved the barrenness of the publications.

H. J. BHABHA,

Education Secretary to the Government of Mysore.

The 17th February 1892.

ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1891.

I—In the English Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	1	...	...	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

II.—In the Vernacular Languages spoken in Mysore.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	3	3	14	3	23	...	23	23
Fiction	1	2	6	6	15	...	15	15
History	1	...	...	...	1	...	1	1
Language	15	7	...	...	22	22	...	22
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	10	4	1	...	15	6	9	15
Poetry	5	4	4	1	14	1	13	14
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	2	1	1	...	4	...	4	4
Religion	10	1	16	1	28	...	28	28
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
Science (Natural and other)	3	1	...	...	4	4	...	4
Voyages and Travels	0	...	...	...	...	...	...	...
TOTAL	52	23	42	11	128	35	93	128

III.—In the Classical (Sanscrit) Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	1	...	2	...	2	2
Fiction	1	...	...	1	2	1	1	2
History	...	...	...	...	...	...	...	...
Language	1	...	6	...	7	7	...	7
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	1	...	1	...	2	...	2	2
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	7	1	4	...	12	...	12	12
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	13	1	12	1	27	8	19	27

IV.—In more than one Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	4	...	2	...	6	6	...	6
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	3	...	1	...	4	...	4	4
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	...	...	...	1	1	...	1
Religion	14	...	...	...	14	...	14	14
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	1	...	1	2	...	2	2
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	23	1	3	1	28	7	21	28

H. J. BHABHA,

Education Secretary to the Government of Mysore.

2614

ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION OF BANGALORE DURING THE YEAR 1891.

English Language.

Subjects.	Original works. First edition.	Original works. New edition	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	1	...	...	...	1	...	1	1
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	2	...	...	...	2	...	2	2
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	2	...	...	...	2	...	2	2
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	5	...	...	...	5	...	5	5

In the Vernaculars spoken in the Province.

Subjects.	First edition.	New edition	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	2	...	...	...	2	...	2	2
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	3	...	...	...	3	...	3	3
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	8	...	...	..	8	2	6	8

In more than one Language (English and Telegu).

Subjects.	First edition.	New edition	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

E. MARSDEN,
Inspector of Schools, Western Circle.

REVIEW OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION OF BANGALORE DURING THE YEAR 1891.

The total number of books published was 14, of which 5 were in English, 8 in the Vernaculars spoken in the Province (3 Tamil, 3 Telegu, and 2 Hindustani), and 1 in English and Telegu.

2. The works may be distributed according to their subject-matter among the following heads :—

Arts	1
History	2
Language	2
Law	2
Miscellaneous	2
Poetry	1
Religion	4
TOTAL	14

3 Of these, 2 were published for educational purposes, and the rest (12 in number) for non-educational purposes.

COORG.

From Captain C. W. RAVENSHAW, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 27—2-86, dated 8th January 1892.

I am directed to report that no publications were registered in Coorg during the year 1891.

HYDERABAD.

From J. A. CRAWFORD, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 35, dated Hyderabad Residency, the 16th February 1892.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts, under Act XXV of 1867, during the year 1891, was 11 against 16 for 1890.

2. The statement enclosed contains an analysis of these works, as prescribed in Home Department Resolution No. $\frac{1}{464}$, dated the 12th September 1882.

Marathi Language.

Subjects.	Original works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	1	...	1
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	9	...	1	...	10	10	...	10
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	10	...	1	...	11	11	...	11

I. Language.—Meaning of difficult words of the Berar 2nd Book and collection of compound letters. This is a small book in Marathi which gives the meanings of the difficult words occurring in the Berar 2nd Book, and also treats of the arrangement of compound letters.

Miscellaneous.—Under this head the following books have been received:—

1. The Berar School Paper, of which 8 numbers have been received, is an Educational Monthly Magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, etc.
2. The Berar Educational Directory.—It is a general directory of the employés of the Berar Educational Department as it stood on 1st August 1890.
3. Report of the Berar Educational Conference for 1890-91.—This is a small book, and gives an account of the proceedings of the Educational Conference held at Akola in 1890.

AKOLA,
The 12th January 1892.

S. B. TATAR,
Director of Public Instruction,
Hyderabad Assigned Districts.

26141

Government of India Central Printing Office.—No. 170 H. D.—12-10-92.—500.—H. R.

SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT OF INDIA,

HOME DEPARTMENT.

No. CCXCV.

HOME DEPARTMENT SERIAL No. II.

REPORT

ON

PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1891.

Published by Authority.

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1892.

Price One Rupee Four Annas.